

# the Living Church

June 1955

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Pre-Experience Guidance

WHEN everyone was becoming alarmed (a few years ago) about the divorce rate, the Church decided that something should be done to check it at its source. It was decreed that every minister should give instruction to couples applying for marriage in the Church. How to give these vital instructions is still a matter for debate, but the rule is made, and we shall watch this attempt to solve the problem.

Pre-experience instruction would seem to be a logical duty of those in authority, whether in the Army or the Church. Pre-Marriage instruction is not the only point at which our people need Christian preparation. Before every one of the great adventures of life, and particularly life in the Church, there should be wise and skillful teaching.

There are at least ten important areas in which the Church should teach in advance. These are—

1. Confirmation. This is now fairly well done, although there seems to be a wide range of emphasis, much of it missing the experience of Confirmation, to crowd the intellectual equipment of a life-time into a few lessons.

2. First Communion. This, too, is now done, but with various degrees of carefulness and imagination.

3. Before marriage is considered, in the senior year of high school. This was to have been the opening point of attack of the New Curriculum. What became of that hope?

4. Marriage, [Instructions from ministers now required].

5. Birth—before the first baby comes, when idealism is high and the young parents will listen to anything for the good of their child.

6. Infant Baptism, when casual parents and godparents are open for a deep impression, if the parish is awake to the opportunity.

7. After the Baptism, when the parents may be shown ways of creating the first tender experiences of the Christian life.

8. Ordination. The task of the seminaries.

9. Death—of a loved one, and of each of us.

10. Preparation of teachers before teaching. We have worked at this for years, but our achievements have been irregular, spasmodic, and inconclusive. (It was easier just to hand out the book, asking them to work it out on the firing line.) Just now, the Church is troubled about how to give instruction in the Seabury Series.

To help people prepare for each great

experience is clearly the Church's duty. We want to lead them into the Christian life, and these are some of its starting points. But *how* we shall teach in each of the above cases is the open frontier of Christian education. One way is to devise some preliminary illustrative experiences which will lead into the rest, like finger exercises on the piano.

Some critics would appeal to the so-called philosophy of the New Curriculum to raise doubts as to the value of pre-experience instruction. "You can't get them before they get there." "Is it an educational principle to inculcate religious doctrine in advance of experience (E.g., by catechism and other verbal equipment)? Or, is it better to lead children into a growing experience of the living doctrinal teaching to arise out of and be an interpretation of experience?"

A workable, realistic answer might be this: For every great step in life, we should have the privilege of being prepared, as far as is possible, by some advance sharing from older members. Much can be told; meanings and values can be stated. Pitfalls and wrong turns can be revealed. Moreover, there are some preliminary stages which can be used as part of our teaching. For example, in making we can point to experienced happy Christian homes. All of the sacraments and services of the Church can be witnessed long before the time of explaining them.

Yet preparation for experience is only half of our duty. Once the experience has been entered upon, our part as teachers is to give it meaning, depth, and growth. Our teaching aims shall lead them to start and to explain the experience of all of Church life. We shall do this not in our own words but by helping pupils to discover and state the meaning in their own way. This is the key to new "experienced centered" teaching.

Is this too vague? Try this: You are a teacher. You want your pupils to grow up as real Christians. Then, do your best to start them on each Churchly experience as carefully as you can. This is pre-experience guidance. But don't stop there. The rest of your task is to let them carry on, and to know—starting in childhood but never ceasing—the true nature of the Faith *through experience*. This last and largest chapter will be the main job.



## LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Name of the Church

With regard to studies of Prayer Book revision now going on in the Episcopal Church, the rector, the Rev. Enoch M. Thompson, and the vestry of the Nativity Resurrection Parish, D. C., at its church vestry meeting adopted the follow-

resolved that a new Title Page to The Book of Common Prayer be as follows:

#### THE BOOK OF COMMON PRAYER

And Administration of the Sacraments  
And Other Rites and Ceremonies of  
The Holy Catholic Church

ACCORDING TO THE USE OF THE  
AMERICAN EPISCOPAL CHURCH

Commonly Called  
THE PROTESTANT EPISCOPAL  
CHURCH

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Together with The Psalter  
or Psalms of David

It is planned to get this before the  
General Convention meeting in September  
in Honolulu.

ROBERT G. POHLMANN, SR.  
Washington, D. C.

### Armed Forces Bishop

We have all been much interested and  
expressed with the very sincere prayer and  
directed toward the perplexing prob-  
lem of the Churchmen in the Armed  
Forces. It seems to this layman that the  
issue is in favor of the consecration of a  
bishop for the services. Were our priests  
as laity as well disciplined as those of  
the sister communion of Roman obedi-  
ence this step would be unnecessary. But  
this is not the case.

The decision to have such a bishop  
should not be regarded as a panacea. In-  
stead, unless he is carefully selected as a  
strong Churchman, with strong convictions  
rooted in our historic and apostolic faith and  
heritage, our none-too-stable position in  
the military would be weakened, and our  
cause done great harm.

The need for the military or naval  
bishop is primarily to strengthen the hands  
of our priests in the chaplaincy; to im-  
prove their pastoral work and their mis-  
sion; and—by no means last in impor-  
tance—to insure that the men and wom-  
en in the services are provided with the  
best round of sacramental ministrations  
which they as individuals need, and as  
Churchmen should expect.

There are cases where a priest-chaplain  
has been prevented from his ministrations  
by an unsympathetic and bigoted senior of  
Protestant persuasion. (I have never heard  
of a similar experience at the hands of a  
Roman Catholic senior). There are many  
other cases where the priest-chaplain him-  
self, because of his weak Churchmanship,  
has acquiesced too easily, or, indeed, has

not even raised a hand and voice of pro-  
test due to his own lack of conviction.

Equally basic to the problem is the  
training of the laymen in their home pa-  
rishes. Don't blame the few conscientious  
priests who do fight for their right to per-  
form their God-commissioned duties . . .  
only to find empty houses. And don't ever  
blame the laymen who when regimented  
in the services fail to declare themselves  
as Episcopalians and fail to demand the  
Sacraments. The majority don't know any  
better. Their home parishes have failed to  
teach the whole faith; their priests have  
never mentioned discipline; indeed these  
laymen would deny, if asked, that the  
Episcopal Church had priests. If this seems  
an exaggeration, try the question some  
time.

During five years of active service in the  
Navy, this layman became acutely aware  
that the great majority of un-Churched  
men had a prime spiritual need for a posi-  
tive faith—not a negative one . . . a true  
religion—not a quasi-religion of humanist  
morality. The chaplain who soft-pedaled  
his religion and explained away his creed,  
sold his God, his Church, himself, and his  
people down the river. We will only keep  
these young people bound to the Church  
if we unite in teaching, practicing, and liv-  
ing the whole faith of the Church, once  
delivered, with an unflinching, positive  
"this is it," "no exceptions" attitude.

If, when this is started in the home en-  
vironment, and in the home parish, it needs  
a military bishopric to extend it into the  
services, then, by all means, let us have  
one or more bishops of the armed forces.

ROBERT B. HOLLISTER

Wayne, Pa.

. . . .

As an Army Chaplain whose active  
military experience spanned the World  
War II period and covered two and a  
half years in the Asiatic-Pacific theatre,  
I feel constrained to write concerning the  
much-debated matter of a bishop for the  
Armed Forces. Most of the articles I  
have read in the Church press, including  
that of Robert G. LeCompte [L. C., May  
9th], to my mind do not grapple with the  
real issues or answer the questions which  
demand clearcut answers. The argument  
that some serviceman cannot find his way  
to the nearest Episcopal service, leaves  
me cold! If he does not know enough to  
inquire of the nearest chaplain, then the  
presence of a military bishop somewhere—  
perhaps two thousand miles away—will  
not help matters one whit! Let's face it,  
it's easy to make excuses. How often have  
I heard from servicemen the allegation  
that there was "no Episcopal service any-  
where around" when I knew for a fact  
that there were at least two or three  
Episcopal chaplains in that very area pub-  
licizing Episcopal services all over the  
place and batting their brains out trying  
to get a handful of Episcopalians out to  
them! Mr. LeCompte's Air Force officer  
is a case in point, the one "who did not  
know . . . that the "Protestant" chaplain  
at his base is an Episcopalian priest who  
holds a small Communion service every



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**RAMBUSCH**

40 W. 13th St., New York 11



Sunday morning at 8"! If notices on bulletin boards, announcements over public address systems, and other informational media could not get through to that officer, how would a bishop avail? In every area in which I have been stationed, chaplains of all faiths have gone "all out" to publicize all kinds of services—Episcopalian, Mormon, Seventh Day Adventist, or what have you—and to provide transportation thereto. Again Mr. LeCompte writes: "Even if our layman should be fortunate enough to land at a base where the 'Protestant' chaplain is an Episcopalian priest he may serve out his time to transfer or discharge without ever discovering it." Is it suggested that a serviceman will "hear" a bishop whereas he will not "hear" an ordinary chaplain? If so, be it noted that, after all, a bishop can be in only one place at a time! In a word, while there may be arguments in favor of a military bishop, I cannot believe that the availability of Episcopal services is one of them.

Whether it is advantageous or not, there are tremendous jurisdictional problems involved in the provision of a bishop for the Armed Forces. Obviously he will be selected either from civil life or from some branch of the Armed Services. If the former, who pays his salary and other expenses? where does he headquarter? and what is his jurisdiction? Wherever in the whole wide world any part of the Army, Navy, Marines, Air Force, or Coast Guard is located?

On the other hand, if he is to be selected from some branch of the Armed Forces, again complications arise. From which one? If from the Army, let us say, will not Episcopalians in each of the other branches feel that they are entitled to the same consideration? Shall we not end up with four or five bishops? Moreover if the Army, let us say, pays his salary and hence is entitled to some voice with respect to his duties, is it going to release him to go batting all over the globe not only to various Army installations, but to those of the Air Force, the Navy, the Marines, and Coast Guard as well? These things have to be worked out pretty clearly and definitely.

Besides all this, the election of a bishop for the Armed Forces introduces an entirely new principle with regard to episcopal responsibility. It proposes that a bishop be made responsible, not to the people in a certain geographical area, but to those of a certain *vocation*! The effects of that innovation could be far-reaching. If a bishop for the Armed Forces, why not a bishop for certain other vocational or cultural groups? Here is a wedge that could lead to grave social and spiritual dangers.

Much of the advocacy for a military bishop seems to stem from a bemoaning of the fact that Episcopalians in the Armed Forces lose their identity through being lumped together with others in the classification "Protestant." Admittedly that is unfortunate, but having a military bishop would not ipso facto correct that situation. It can be approached much more directly. Several persons have made this recommendation: that a concerted effort be made to get the various branches of the

Armed Forces to break down the religious classifications as follows: Roman Catholic, Protestant, *Anglican and Orthodox*, and Jewish. If that were done, it would give special status to those of our Communion. And it would obviate the financial burden—on Churchpeople or taxpayers, as the case may be—of the provision and maintenance of a military episcopate.

(Rev.) ELDON W. BORELL  
Assistant, Cathedral of St. Paul  
National Guard Chaplain

Erie, Pa.

#### Editor's Comment:

(1) No matter where the military bishop is selected "from," he would henceforth not be paid by the government but by the Church. He would be an officer of the Church exclusively.

(2) (a) The constitution of the Church provides that a bishop for the armed forces may be elected as a suffragan to the Presiding Bishop. (b) He might also serve as the Bishop in charge of American congregations in Europe. (c) At any meeting, the House of Bishops may set up a missionary district consisting of new territory or territory taken out of existing missionary districts or both. Such a district could be set up as the jurisdiction of a military bishop. Under such circumstances, he would not technically be entitled to exercise jurisdiction over military posts within dioceses, but most diocesan bishops would cooperate with him.

(3) Though the geography of military service is complex, it is geographical as well as vocational. It is not merely the work of military service but the physical situation that makes the chaplaincy itself necessary, and where there are shepherds it is not inherently unreasonable that there also be a chief shepherd.

If the chaplain goes into military service expecting the flock to look him up, he will come out with a broken heart—just as he would in a parish if he expected people to come to church without being shepherded thither. A military bishop's office might be more helpful than Fr. Borell thinks in making it possible for chaplains to reach young Churchmen who have gone into military service.

#### Evening Communion

A writer in your issue of June 12th asks, with reference to my letter on evening communion in your issue of May 1st, the rhetorical question where he "can find any law, written or unwritten, that suggests that evening administrations . . . are of less value than morning celebrations."

The answer is: there is no such law. Evening celebrations are of equal value with morning ones if circumstances make them necessary. The question, apart from the matter of the proper authority, is wholly this: when are they necessary?

I suggested that the facts advanced by

Bishop Emrich as the basis for his did not suffice to indicate necessity. I wrote in your issue of June 12th before I forwarded different facts and argued them. I also suggested, and believe to be true, that regulation of hours is for provincial synod and not for separate diocesan action.

I see no reason for excitement about this matter. I do see a necessity for order in it.

SPENCER ERVING

Bala-Cynwyd, Pa.

As regards the letters of Corporal 1 and Fr. Watkins about evening Communion [L. C., June 5th, June 12th], the first sentimentalizes and the other "martyrizes" the real issue, which is not when the Grace of God is effective, but whether not the Grace of God is more new before a day has been lived than after.

I spent over three years in the Navy in the Pacific during wartime conditions and the Holy Eucharist was less available any hour than Corporal Hills says was the case at Fort Dix, N. J., or is at present in Germany. When it wasn't possible for any of our group to put our Lord in us we received when we could. This did not change the desirability of putting Him in first. We marched with the Marines many a time which was sure exhaustion. It leads me to wonder what the Corps sees desirable in bodily exhaustion as preparation for receiving the Holy Sacrament. Does the spirit become more with as the flesh becomes less so?

Then comes the statement that the Blessed Sacrament was instituted by the Lord at the end of a "trying" day. According to the Apostles it was instituted at the beginning of the Jewish day and before the most deadly solemn and trying day in the history of man. The good God knew the Apostles needed the first Eucharist before they would serve and die for Christ.

Finally Mr. Hills says that in his opinion if a person is unable to prepare himself during a day of work for an evening Communion it is unlikely that the same person would make much use of a Communion which follows an early morning Communion. Here we have a lack of free will equated with free will!

Fr. Watkins says the majority of the male members of his Parish in Farmington, Mich., are working 10 to 12 hours a day in the automobile plants. Then it would seem that such hours call not only for sufficient bodily ammunition beforehand but also for the Soul's Bread equally much! If Fr. Watkins will climb out of bed on Prayer Book saints' days to find his men before they go to work, they will meet him in ever increasing numbers to receive our Lord before the call of General Motors.

If his men are willing to stay away from work entirely to gain more earthly security, as the papers tell us, then they can arrange to put first receiving Him. Who alone can provide our souls' security! The hardest thing of all is for Fr. Watkins and his men to "hit the sack" an hour earlier the previous night!

BILLY NALL

New York City



A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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Things to Come

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June

Third Sunday after Trinity.  
St. Peter.

July

Fourth Sunday after Trinity.  
Independence Day.  
Fifth Sunday after Trinity.  
Sixth Sunday after Trinity.  
Seventh Sunday after Trinity.  
St. James.

Graduate School of Theology, University of the South, Sewanee, Tenn., to August 31st.  
Eighth Sunday after Trinity.

ACU CYCLE OF PRAYER

June

Grace, Sheboygan, Wis.; Grace, Riverhead, L. I., N. Y.  
St. Paul's, Dowagiac, Mich.  
St. Barnabas', Havana, Ill.  
St. Peter's, Portland, Ore.; St. Peter's, Key West, Fla.; Holy Family, Park Forest, Ill.; St. John's, Versailles, Ky.  
Good Shepherd, Rosemont, Pa.; St. John's, Oklahoma City, Okla.

July

Monastery of St. Mary and St. John, Cambridge, Mass.; Corpus Christi Ward, C.B.S., Mendham and Sparta, N. J.  
Trinity, Mattoon, Ill.; Calvary, Flemington, N. J.; Church of the Transfiguration, Brooklyn 8, N. Y.; St. Benedict's Mission, Besao, Mt. Province, Philippine Islands.

EDGAR OLIVER DODGE, his wife, and three children, one of whom is my Godchild Nancy, have left these climes for Eddie's return to the services of the Morehouse-Gorham Company. When Eddie goes to New York he becomes Ollie, to distinguish between him and his father, Edgar W. Dodge, Morehouse-Gorham's credit manager. When THE LIVING CHURCH was a part of the Morehouse-Gorham Company, the Milwaukee contingent and the New York contingent used to get all snarled up on their Dodge terminology.

AFTER 10 years' service in other activities of the company, Eddie (that is, Ollie) became advertising manager of THE LIVING CHURCH during World War II. After another 10 years in this position, the first seven under M-G, the last three under the present publishers, the Church Literature Foundation, he now returns to his previous employers to take up an important position in retail sales.

WE SHALL miss all the Dodges, and THE LIVING CHURCH and its advertisers will miss Eddie's effective service. But THE LIVING CHURCH has always gained much from the devotion of its loyal alumni, and we know that this case will be no exception.

ADVERTISING sales, as well as circulation promotion will currently be the responsibility of G. W. Burckhardt, whose title changes from promotion manager to sales manager. Prompt, efficient, and courteous service to advertisers will continue to be the rule under Burck's administration.

ADVERTISING, in a magazine such as THE LIVING CHURCH, is an important part of the reading matter of the magazine. As the news columns tell what is going on among Churchmen and Church organizations, the ads inform him about services and commodities available from Church firms, together with new developments in the field. We do not accept all the ads submitted to us, for a variety of reasons, the summation of most of them being our desire to have the ads be of service to the readers. If they are that, they are doubly of service to the advertisers.

NOT ALL readers know that advertising does not reduce, but increases, the amount of editorial material we can publish. This is not true of one small ad in one issue, of course, since the magazine can only be increased in four-page or eight-page units. But whether small or large, each advertisement pays for more than the space it occupies, and makes possible the publication of more news, articles, and feature material than we could otherwise afford. Without the advertising, we could only afford to publish about 12 pages a week at the present subscription price.

THE GREAT secular magazines of general circulation carry out this financial principle to a remarkable degree. Some 90% of their income is derived from advertising, and the subscription price hardly repays the cost of securing subscriptions.

CONTRAST this with our advertising revenue, which amounts to about 30% of sales income, and you will see why a Church magazine must ask its supporters for substantial financial help unless it is subsidized by an individual or Church organization.

IT IS RISKY to lay claim to a virtue, but I believe that the readers of THE LIVING CHURCH secure for themselves and for their servants on the magazine's staff a journalistic quality that is counted as a virtue in the world of journalism—integrity. In the publication field, this means that the newspaper or magazine unswervingly accepts as paramount its responsibility to keep the reader informed. LIVING CHURCH reporters and editors are expected to study and investigate and write and publish everything they know that is both true and relevant about Church life even if to do so means discomfort in some quarters.

IT IS EASIER to be bold toward the powerful than it is to be unfeeling toward friends. But the good reporter must sometimes do both the one and the other. His primary responsibility is not toward the person being written about but to the person who buys the magazine to find out what is going on in the Church.

DO WE ever fail in this high purpose? The answer is—yes. Truth-telling is a difficult business. The obligation to be constructive, the absolute obligation to respect confidential communications, the task of deciding what is not only true but significant—such things provide us with convincing reasons for modifying the definition of truth as "the whole truth and nothing but the truth." However, the fact that the magazine exists only to serve God and its readers is a powerful aid toward the cause of journalistic integrity, and it is a rare privilege to be paid for striving toward this goal.

IN THIS CONTEXT, advertisements, together with special subsidies for special features such as our series on great parishes, are placed in their proper setting as a part of our service to the reader. While we cannot hold ourselves responsible for representations made by advertisers, we regard their announcements as a part of the magazine's usefulness to its subscribers. Integrity is the watchword of the advertising department just as much as of the editorial. This is the tradition which Eddie Dodge has carried forward and which Burck now takes over.

PETER DAY.



# The Living Church

THIRD SUNDAY AFTER TRINITY

## EPISCOPATE

### First in 12 Years

Consecration services for the Rev. Richard Earl Dicus of Eagle Pass as suffragan bishop of West Texas will be held in Corpus Christi in July.

Site for the consecration will be the Church of the Good Shepherd. The service probably will be sometime in the last two weeks of the month.

This is the first such consecration in the diocese of West Texas in 12 years and the first time that a bishop has been consecrated in Corpus Christi.

Arrangements for the service are being handled by a committee headed by the Rev. David S. Rose, rector of the host church.

## Memorials

The funeral of the Rt. Rev. Thomas Jenkins, retired Bishop of Nevada, who died May 28th [L. C., June 12th], was held June 1st at Anaheim, Calif. Bishop Jenkins had left instructions about the service and the music to be used. Bishop Campbell of Los Angeles officiated, assisted by Bishop Reifsnider, retired Bishop of Japan, Bishop Mitchell, retired Bishop of Arizona, and other clergy.

Interment was to take place in Granville, Ohio, on June 13th, with the service conducted by Bishop Hobson of Southern Ohio. The family requested that memorials be made to him at St. John's Church, Ketchikan, Alaska, where he once served, instead of flowers at his burial. Bishop Dagwell of Oregon has suggested that Bishop Jenkins' Oregon friends make memorials for the work at Port Orford, where he served during his retirement.

Other services in his memory were held in Ohio, in Nevada, in Honolulu where two years ago he visited the three sons living there, at Annie Wright Seminary, Tacoma, Wash., where his daughter Ruth is headmistress, and in many other places.

## RADIO

### New Sponsor

Radio station KOLD has a new sponsor for its baseball broadcasts — St. Paul's church.

The Rev. C. H. Crawford, rector, does the "commercials" between innings, inviting listeners to try his church.



Robert J. Koe

VICTORY SMILES: left to right, Mrs. A. John Ort, chairman, women's division; Bishop Scaife; Daniel B. Niederlander, general chairman. Standing, Francis Smith, chairman of advance gifts committee.

## FINANCE

### Building for Tomorrow

By the Rev. Canon M. M. HADDAD

The diocese of Western New York rejoiced on June 10th, as churchmen oversubscribed their Advance Fund Goal of \$985,000 and broke the \$1,000,000 mark. Late returns as this issue of THE LIVING CHURCH went to press brought the total to \$1,297,478, more than \$1,000,000 of which was pledged in the first four days.

Speaking of the victory, General Chairman Daniel B. Niederlander, president of the John W. Cowper Construction Co., Buffalo, and a warden of Calvary Church, Williamsville, N. Y., stated:

"In my 60 years in this area, this is the first major capital fund drive ever to exceed its goal. This tremendous oversubscription is a wonderful tribute to our people and to the leadership of our Bishop."

Bishop Scaife commented:

"It is with a heart full of gratitude to God and to every soul who has helped to achieve this magnificent victory for Christ and His Church that I speak tonight. The spontaneous loyalty of every clergyman, every layman and laywoman, every parish and every deanery chairman and worker has thrilled me beyond the power of ex-

pression and gives me tremendous courage and confidence for that which we must accomplish together as we move forward to meet the opportunities that are ours in this diocese. I would earnestly hope that no Episcopalian has been denied the opportunity to share in this cooperative effort. I would urge that any who have not as yet made their pledge to do so promptly so as to join in his parish's success this Victory Sunday as well as to be a partner in the ever growing corporate unity of the diocese."

Church bells throughout the diocese rang to give notice of the oversubscription on Friday night, June 10th. The campaign's success was celebrated in every parish church on June 12th, and special Thanksgiving Services were to be held on June 19th when final totals were scheduled to be in.

Ward, Dresham and Reinhardt, fund-raising concern, New York City, directed the campaign.

The campaign was the first in the diocese's 117 years. Ground work was laid in the 1952 convention when the delegates were aroused to the need for the Church to keep abreast of population shifts and increases, to reverse a losing trend and strengthen her position.

The convention proposed and authorized that a financial campaign be set up with the hope that \$985,000 might be raised to be devoted to the needs of the



These. While large sums of money have been raised for the development of parishes and missions and individual diocesan institutions, never has a capital raising effort been made as a whole. Administrative, missionary extension and institutional purposes since the diocese was established in 1838.

Of the goal set, \$400,000 has been earmarked for missionary expansion, for mission sites, which the Rev. Canon Samuel N. Baxter was instrumental in securing; \$300,000 to the Church Home for the Aged, to build and furnish a new home and provide maintenance; \$200,000 to the Church Mission of Help, to add parishes and extend social case work to parishes; \$60,000 to Builders for Christ; \$100,000 for Diocesan House improvements, for making necessary repairs and for other renovations.

## ARMED FORCES

### West Point Chaplaincy

Proponents Richard B. Russell (D-Ga.) and Leverett Saltonstall (R-Mass.) have introduced legislation to raise the salary of the chaplain of the United States Military Academy, West Point, N. Y., and provide for an assistant chaplain.

The two senators, chairman and ranking minority member, respectively, of the Senate Armed Services Committee, introduced the bill at the request of Army Secretary Robert T. Stevens. There are indications, however, that it will not move smoothly, according to Religious News Service. It is likely that Congress will make a thorough review of the West Point chaplaincy situation before acting on the measure.

By tradition, the chaplain at West Point is a civilian and a clergyman of

the Episcopal Church. He is nominated by the President and confirmed by the Senate, a policy which Mr. Stevens wants to change to simple appointment by the Secretary of the Army.

At the United States Naval Academy, Annapolis, Md., two chaplains, a Protes-

tant and a Roman Catholic, are assigned from the ranks of regular Navy chaplains. A similar policy will be followed at the new Air Force Academy in Colorado.

The practice at West Point is to excuse Roman Catholic and Jewish cadets

## Western New York Campaign

### BATAVIA DEANERY

City	Parish	Total to Date
Akron	St. Barnabas'	\$ 2,425
Albion	Christ Church	3,259
Attica	St. Luke's	6,244
Batavia	St. James'	8,784
Darien Center	St. Paul's	1,555
Holley	St. Paul's	3,000
LeRoy	St. Mark's	10,867
Medina	St. John's	4,914
Oakfield	St. Michael's	2,335
Perry	Holy Apostles	1,538
Stafford	St. Paul's	2,350
Warsaw	Trinity	2,346

### CATTARAUGUS DEANERY

City	Parish	Total to Date
Ellicottville	St. John's	\$ 2,910
Franklinville	St. Barnabas'	1,365
Gowanda	St. Mary's	4,170
Olean	St. Stephen's	11,569
Randolph	Grace	3,444
Salamanca	St. Mary's	7,023
Springville	St. Paul's	2,647

### CHAUTAUQUA DEANERY

City	Parish	Total to Date
Dunkirk	St. John's	\$ 9,263
Forestville	St. Peter's	1,250
Fredonia	Trinity	7,772
Irving	Good Shepherd	2,589
Irving	St. Andrew's	1,325
Jamestown	St. Luke's	24,477
Mayville	St. Paul's	6,235
Silver Creek	St. Alban's	4,579
Sinclairville	All Saints'	448
Westfield	St. Peter's	7,753

### NIAGARA DEANERY

City	Parish	Total to Date
Lewiston	St. Paul's	\$10,255
Lockport	All Saints'	4,160
Lockport	Christ Church	5,761
Lockport	Grace Church	26,656
Middleport	Trinity	2,340

Newfane	St. Andrew's	26,915
Niagara Falls	Epiphany	12,469
Niagara Falls	Redeemer	2,420
Niagara Falls	St. Peter's	23,545
Wilson	St. John's	6,860
Youngstown	St. John's	4,981

### NORTHERN ERIE DEANERY

City	Parish	Total to Date
Buffalo	All Saints'	\$13,541
Buffalo	Ascension	25,518
Buffalo	Good Shepherd	27,902
Buffalo	Grace Church	15,269
Buffalo	Holy Communion	13,109
Buffalo	St. Andrew's	9,450
Buffalo	St. Clement's	23,475
Buffalo	St. James'	9,774
Buffalo	St. John's	45,120
Buffalo	St. Mark's	13,476
Buffalo	St. Mary's-on-the-Hill	17,442
Buffalo	St. Philip's	14,243
Buffalo	Transfiguration	11,178
Buffalo	Trinity	66,485
Eggertsville	St. Peter's	3,600
Grand Island	St. Martin-in-the-Fields	2,500
Harris Hill	St. Paul's	9,630
Kenmore	Advent	43,844
N. Tonawanda	St. Mark's	12,930
Williamsville	Calvary	34,295

### SOUTHERN ERIE DEANERY

City	Parish	Total to Date
Angola	St. Paul's	\$ 2,560
Buffalo	St. Jude's	19,443
Buffalo	St. Matthew's	9,453
Buffalo	St. Paul's Cathedral	96,507
Buffalo	St. Simon's	38,861
Buffalo	St. Thomas'	6,107
East Aurora	St. Matthias'	22,948
Hamburg	Trinity	7,657
Highland-on-the-Lake	St. George's	2,405
Lackawanna	Our Saviour	1,865
Lancaster	Trinity	9,575
Orchard Park	St. Mark's	6,923
West Seneca	St. David's	2,900



**TRAINING IN:** A deanery, in the sense in which the word is here used, is one of the areas into which some dioceses are divided for the purpose of facilitating interest in diocesan work, etc. Each of these areas (sometimes called convocations)

is presided over by a dean, known as a "dean of convocation" (to distinguish him from the dean of a cathedral or theological seminary). (In another sense the word deanery refers to the residence of a dean.)



from the Sunday service at the academy chapel. Two civilian priests, assigned by the Archdiocese of New York, take care of the spiritual needs of the Roman Catholic cadets. Several years ago a Roman Catholic chapel was built at West Point under an act of Congress.

The present salary of the chaplain at West Point is \$5,482 a year,<sup>1</sup> equivalent to the pay of a captain. The bill would raise this figure to the level of that of senior chaplains at Veterans Administration hospitals, or a maximum of \$9,600.

The assistant chaplain, required to help care for the spiritual needs of more than 2,000 cadets, would get \$5,940 a year.

Secretary Stevens, in a letter to the Senate, said that the present pay of the West Point chaplain is so low that "many of the candidates whose names were submitted by the various denominations withdrew their names from consideration when they learned the amount of the salary."

## N.C.C.

### General Board Meeting

By ELIZABETH MCCracken

The National Council of Churches of Christ and the Canadian Council of Churches have been invited by the U. S. Conference of the World Council of Churches to join in sponsoring a regional Faith and Order Conference dealing with the subject, "The Nature of the Unity We Seek."

The matter was discussed at length by the General Board of the NCC at its New York meeting, June 8th and 9th.

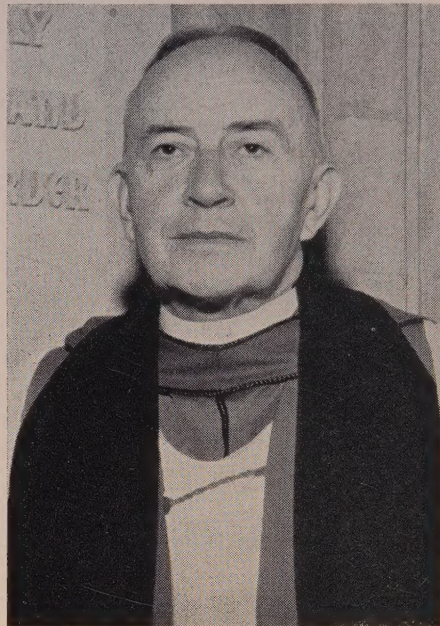
The Rev. Dr. Samuel McCrea Cavert, executive secretary for America, of the World Council, spoke first on the invitation itself, saying in part:

"The three World Conferences on Faith and Order, held in Lausanne, Edinburgh, and Lund, have produced a sense of need for further exploration of what we mean by Christian unity; but this interest has not yet arrested the attention of the rank and file of Christian people. It still remains too much a matter in which a limited number of theological scholars are concerned. . . .

"At the last meeting of the Faith and Order Commission, it was agreed to encourage regional conferences, to be organized by the member Churches of different areas. . . . The United States Conference has voted to hold such a regional conference. It is proposed that the conference should deal specifically with the American scene, bearing in mind our historical development and trying to make a contribution at points at which the American Churches may have had a regular, distinct

point of view or experience. In general, Europeans have tended to assume it to be normal that there should be only one Church in an area, while Americans have tended to take diverse Churches for granted. This difference in historical experience may have a bearing upon the problem of a larger unity of the Church throughout the world."

Bishop Dun of Washington, chairman of the Committee on Arrangements for



BISHOP DUN: *We should seek some manifest unity.*

the World Conference, spoke on the purpose and significance of the proposed conference, saying:

"It is clear to some of us that greater attention should be given by different areas of our world to the distinctive problems and assumptions and traditions in the several areas. In Europe, there is the weight of Roman Catholicism and of Lutherism, both entrenched and strong. In the United States we have so many traditions that the average American takes our many Churches for granted. Another feature of American life is the migratory element. Nowhere else do people move so freely from one Church to another, as members.

"The purpose of the proposed conference would be to deepen the understanding and concern of the ministers and the laypeople of our Churches in the problems of faith and order, and encourage meetings of our Churches at deeper levels. Our program will be at the level of coöperative comity. . . .

"The ecumenical movement becomes thinner as it becomes more local. We see this with concern. It happens because we do not meet locally together in the things that mean most to us. The trend is to

meet at the rim, in order to avoid difficulties of the depths.

"What is the nature of the unity we seek? God wills unity; therefore we should seek some *manifest* unity. We are profoundly conditioned by our approach to the problem. To the Lutherans, unity in faith and its expression is basic. To the Anglicans, unity in order and sacrament is sought."

Acceptance of the invitation was moved and seconded. Before any decision as to procedure could be made, Bishop Sherrill rose to say earnestly:

"I hope that we won't take any precipitate action here now as to arrangements. We should leave all that to the Committee on Arrangements."

Bishop Dun then said that the date of the conference would probably be in the first half of September 1957. The place probably in the midwest, the number of delegates about 500, made up of theologians, pastors, Church administrators, laymen, laywomen, and young people. With Bishop Dun as chairman, the committee are Dr. Eugene C. Blake as vice-chairman, and Prof. Paul Minear of Andover-Newton Theological Seminary, as theological secretary.

### VISIT TO RUSSIA CONSIDERED

The General Board considered in its executive session the possibility of sponsoring a visit to Russia of a group of leaders of American Churches. The idea of a conference of such leaders with Christian leaders in Russia met with a favorable reception. It was voted that a study be made by the 25-member Commission on Policy and Strategy on the matter in consultation with the president of the National Council of Churches, the Rev. Dr. Eugene C. Blake, Stated Clerk of the Presbyterian Church U.S.A.

Dr. Blake said the proposal for such conferences "among Christians across political differences is in harmony with the actions of several constituent communions of the National Council." He said it also is in consonance with the World Council of Churches' appeal to church leaders of countries "between which tension exists" to confer together.

"Many Christian leaders believe," Dr. Blake said, "that lines of communication should be kept open even though there sometimes appears to be no immediate prospect of agreement."

Adding that further steps to be taken will depend on the result of the study, Dr. Blake said that "obviously the value of such a consultation requires agreement at the planning stage by both parties—the leaders of the National Council and the Christian leaders in Russia."

Several such consultations between

**TUNING IN:** ¶In comparison with present salary of chaplain at West Point (\$5482), median cash salary figure for clergy of the Episcopal Church throughout the nation is about \$3600. This is not the average, but the halfway figure: there are as

many salaries below \$3600 as there are above it. This is considered woefully inadequate in the Report of the Joint Commission to Study Clergy Pensions and Clerical Salaries, excerpt from which will be published in next week's *Living Church*.



Christian leaders of the East and West already have been arranged, Dr. Blake said.

He said that a delegation from the American Friends (Quakers) Service Committee is now in Russia; a group of artists, including three prominent officials of United States Baptist bodies, are planning a similar visit; Russian Church leaders have accepted an invitation by the British Council of Churches to visit England, and a group of four Netherlands Protestant clergymen recently left to visit the Soviet capital.

In final decision, Dr. Blake pointed out, rest with the Policy and Strategy Committee.

Dr. Luther A. Weigle, chairman of the Standard Bible Committee, reported that the translation of the Apocrypha, "sought by scholars and ordinary readers alike, is 70% completed. The manuscript will go to the printers in the autumn of 1956, and will be published early in 1957.

Dr. Weigle went on to say that a "Book of Selections" from the Revised Standard Version had been made for the use of children; and for reading aloud in short services of prayer, in families and schools. He said that the Revised Standard Version was being widely used in America in church services.

The General Board accepted the message prepared by the Division of Christian Life and Work of the Department of International Affairs, to be formally presented to the United Nations at a Festival of Faith in San Francisco on June 19th, held as part of the celebration of the 10th anniversary of the U.N. The following were two of its most significant paragraphs:

"It is sometimes said that because many of the hopes of San Francisco of 1945 have not been fully realized, the United Nations has ceased to have meaning or reality. We hold the opposite view to be true, that the United Nations is now more clearly seen as a sheer necessity to avoid international anarchy and war. . . .

"Above all, we of the Churches proclaim that the United Nations is both a symbol and a method for strengthening the foundations of freedom, peace, and security in the world; that it can help fulfill the promise of those 'unalienable rights' with which the Creator has endowed His children. We believe that mankind, under God, is one: that He in Whose image we have made summons us to persevere in the task of achieving for our own and other nations that peace and concord that are the fruits of world community."

A report of some length on headquarters was made by the representatives of the National Council to the Joint

Headquarters Organization. The substance of this had already been published in both the Church and the secular press. [L. C., June 5th].

Bishop Sherrill made the following recommendation for the Committee on the Maintenance of American Freedom:

"(1) That the Division of Christian Life and Work be asked to assume primary responsibility for education with regard to the maintenance of American freedom, and for following carefully developments which have a bearing on American freedom, reporting to the General Board;

"(2) That this Committee on the Maintenance of American Freedom provide special counsel and services on behalf of the General Board within its present mandate, especially with respect to major crucial situations, and to perform such other functions as the General Board may assign; and

"(3) That the President of the Council be authorized to re-appoint the Committee with such changes in personnel as he may consider advisable."

Dr. Paul J. Tillich, professor of Philosophical Theology in Union Theological Seminary, made a memorable address to the General Board, on "The Church and Contemporary Culture."

"In its prophetic role the Church is the guardian who reveals dynamic structures in society, and undercuts their power by revealing them, even within the Church itself. And in doing so the Church listens to prophetic voices outside itself, judging both the culture and the Church in so far as it is a part of the culture. We have referred to such prophetic voices in our culture. Most of them are not active members of the manifest Church. But perhaps one could call them participants of a 'latent Church,' a Church hidden under cultural forms and deformations. . . . But the Church must stand as a guardian against the demonic distortions. . . . Judging means to see both sides. The Church judges culture, including its own forms of life. For its forms are created by culture, as its subjects make culture possible. The Church and culture are within, not alongside, each other. And the Kingdom of God includes both, while transcending both."

## ACU

### Priests' Convention

The Rev. William H. Dunphy, Ph.D., speaking on June 7th at the Valley Forge Priests' Convention on "The Ecumenical Movement," said:

"The greatest thing that could happen in the world today would be a meeting between His All-Holiness, Athenagoras I, Archbishop of Constantinople, Ecumenical Patriarch of the Orthodox Churches, and the Pope, head of the Holy Roman

Church. Both are men of deep convictions, are Christian statesmen, and are men whose lives show forth the spirit of Christian love. A meeting of these two men as a first step looking toward the eventual healing of the split between East and West in the Christian world would be one of the most significant events of our time. . . .

"There was once a time when the salvation of the world hung in the balance, awaiting Mary's reply to the Angels' greeting. The world waits for release from fear and strife. The Pope and the Patriarch could do more than any others to move toward release from fear, lessening of tension and confusion in the practical work of setting clear aims and goals for the world-wide movements of our day that seek to reunite Christendom. . . .

"I would disassociate myself from those who would speak of Protestants with contempt. I believe that our separated brethren in the Protestant denominations have much to learn from our Holy Mother, the Catholic and Apostolic Church, but I do not believe that the Church has anything to learn from them. However, we, the members of the Holy Catholic Church, have much to learn from our Protestant brethren. In their separation they have taken treasures from the Father's House and we may not learn of them unless we learn from them."

The Valley Forge Priests' Convention, held under the auspices of the American Church Union, from June 5th to 8th, and bringing together priests of the Church from across the nation, passed a resolution, aligning themselves with their brother clergy in South Africa with reference to the Church of South India [L. C., June 5th].

A further resolution was unanimously passed by the Priests' Convention affirming its loyalty to the Council of the American Church Union and praising the present leadership of the organization.

The Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels in Baltimore, chairman of the convention, pleaded in his opening address for care in the use of terminology. He deplored the common practice of referring to certain parishes or clergy as "Catholic" as opposed to others and pointed out that the entire Anglican Church is Catholic and that every priest is a Catholic, whether or not there is an understanding or a recognition of the fact. He pleaded for a greater spirit of charity in relationships between the Church Union and Protestant brethren.

The chairman of arrangements for the Convention was the Rev. Hobart J. Gary of Levittown, Long Island. He was assisted by the Rev. George R. Tiebel of Floral Park, Long Island. The

**UNING IN:** ¶The Apocrypha consists of 14 books that once appeared between the Old and New Testaments, in all copies of the King James Bible, now only in some. They form a literary, historical, and religious bridge between the two Testaments.

Long in disfavor among Protestants, the Apocrypha has in recent years come again into its own — as is attested, for example, by the splendid translation by Goodspeed, as well as by that now under way for the Revised Standard Version.



Serious consideration was given to the results of the Evanston "Open Communion" service as it impressed the Orthodox and the Old Catholic delegates. A recent article in the Swiss Old Catholic Magazine was brought to the attention of the Convention. In the article, Dr. Hans Frei, Swiss Old Catholic delegate at Evanston, said the Evanston "Open Communion" celebrated by the Presiding Bishop, would make it necessary for Orthodox and Old Catholics to study the whole matter of their present relationships to the Episcopal Church.

Bishop Hart of Pennsylvania presided at the Solemn Evensong which opened the Convention on June 5th. Convention preacher was the Rev. Frank Damrosch of Doylestown, Pa. Fr. Damrosch traced the development of the Catholic Revival Movement in the Episcopal Church and, coming down to the present day, said:

"The simpler and more fundamental ceremonial usages, such as altar crosses, candles, vested choirs, early Eucharists, etc., have been adopted by the whole Church. Vestments, crucifixes, and sung Masses are almost universally tolerated. That the slackening away of militant opposition has lessened the militant character of the Catholic movement is obvious.

"But in this same period there has also been another transition. The evangelical group in our Church has all but disappeared. A new force has arisen and grown

to large proportions, made up of those who style themselves *liberal* evangelicals. This has brought about a complete reversal in the position of the Catholic movement; it is now the liberals who want to change things and the Catholics who are resisting the changes.

"How shall we of the Catholic movement today meet these dangers? God forbid that we should attack the liberals in the bitter spirit with which the old evangelicals attacked us 50 years ago. We do honestly believe that our cause is God's cause, but so do the liberals believe of their cause.

"We must go right on preaching, teaching, and above all *living* the Catholic faith. We must in all love and charity and kindness dispute with those who, in our judgment, would destroy that faith. We must seek to convince those who would be labeled neither Catholic nor liberal that they should not support such movements as would, in the magnificent words of Bishop Bennett before the Synod of the First Province,<sup>11</sup> result in the elimination of one Anglican province after another."

Among the other speakers were: The Rev. Homer F. Rogers, the Rev. Darwin R. Kirby, the Rev. Fr. Joseph, OSF, and the Rev. Harold LeMoine.

## Gaze Turned Outward

By the Rev. REINHART B. GUTMANN

"Serving — Social Welfare" was the theme of the Eighty-Second Annual Forum of the National Conference of Social Work, which drew 5,000 welfare leaders and social workers to San Francisco, May 29th to June 2d.

The outstanding impression of the conference is the maturity in the field of social welfare. Some of the conferences which this reporter has attended in the past exhibited a preoccupation of social workers with themselves, or their status in the community; the need to define social work as a profession; to delineate the boundaries between the various specializations. This year the gaze was turned outward.

Both general sessions and sectional and associate group meetings emphasized the responsibility of social workers and social welfare to the community as a whole. We were made conscious of the role we have to play in enabling people to move forward to reach desirable social goals by joint action and through utilization of expanding fields of knowledge in human relations.

At the same time there was a great deal of emphasis on the interrelatedness of social work with other professions in meeting the needs of people. Alongside

of this came recognition that we cannot serve people in an atmosphere of moral neutrality. If we are to help people make choices which will lead them to more adequate living, we ourselves must have a set of moral values which we believe in and offer.

Thus, both in its emphasis on social action and in its concern for moral values, the conference as a whole became cognizant of the religious heritage of social work.

This heritage and the recognition of social welfare as a spiritual service is the main theme of the Church Conference of Social Work, which is one of the associate groups of the National Conference of Social Work. Dr. Eugene Carson Blake, President of the National Council of Churches, was featured speaker at the dinner meeting of the Christian Social Welfare Associates, who with the National Council of Churches sponsor the Church Conference of Social Work.

The Church Conference noted a resurgence of Christian activities in the social welfare field—the development of new agencies, especially hospitals and homes for the aged.

Elected chairman of the Christian Welfare Associates was Mrs. M. Webb, the Associate Secretary of the Department of Christian Social Relations of the National Council of the Episcopal Church. Another Churchman, Carl Obenauf, Executive Director of the Grace Hill Settlement in St. Louis, was elected Program Chairman for the 1956 Conference.

The Episcopal Church also participated in the sessions of the Church Conference through the Rev. Edward H.erguson, Director of Department of Christian Social Relations of the diocese of California, who participated in a panel discussion on the "Relationship of Clergy and Social Workers." Comprised a panel dealing with the sources of the Church's Practice in Social Welfare and Resources of the Church in Community Service were Miss Esther Stamats, of the National Council of Churches, and the Rev. R. B. Gutmann, Executive Director of Neighborhood House in Milwaukee, Wis.

Of particular interest to Churchpeople was the Annual Corporate Communion held in St. Luke's Church with Bishop Block of California as celebrant.

As usual, the Episcopal Church has an exhibit and consultation centre staffed by the Rev. G. Paul Musserman and the Rev. Kenneth Nelson, both of the Department of Christian Social Relations, and by Mrs. Webb.

**TUNING IN:** ¶The First Province (New England) is one of those eight groupings of American dioceses made for greater convenience, but carrying no jurisdictional independence. But **province** in line below ("one Anglican province after another")

means independent branch of the Anglican Communion. (Actually the citation is from Bishop Higgins, present diocesan of Rhode Island, rather than from Bishop Bennett his predecessor [see L. C., November 21, 1954].)



# The Voice of the Laity

WHEN General Convention, which is the supreme legislative body of the Episcopal Church, meets in Honolulu in September of this year, it will have a potential membership of about 800.

Included in this body is the House of Bishops, with a potential membership at the time of writing of about 180, and the House of Deputies which will have a potential membership of some 650 presbyters and lay representatives in a theoretical proportion of exactly half and half. Thus there will probably be some 325 laymen representing the Church at General Convention.

Such is the complexion of that bicameral body which decides upon the matters of top importance affecting the Episcopal Church on the national level. In these matters the Episcopal Church gives a direct voice to the laity. In its highest council, lay representatives sit along with bishops and presbyters. Even when it comes to such a matter as that of Prayer Book revision, the lay deputy has an equal voice and vote with that of the individual presbyter. This is at once a privilege and a responsibility. In principle, it would appear to carry us back to the early days of the Church, when being a layman meant something very definite and positive: it meant being a member of the *laos* or "people" of God, called out by God Himself from the rank and file of humanity to do His work in the world. And in its strict and proper sense it still means that — even though current usage has somewhat blurred the term to a point where it commonly means one who is not a member of the clergy.

But the laity, along with bishops and clergy, are a people set apart, empowered through baptism and confirmation to bear witness to God in the midst of a world so largely at variance with His revealed will. This they can do only if they are in constant and closest touch with the sources of divine strength — only if they are men who say their prayers, make their communions regularly, frequently, and after careful preparation, and strive to keep intelligently informed, through the reading of books and such magazines as *THE LIVING CHURCH*, about "the news, the work, and the thought of the Episcopal Church."

No doubt the distinct contribution of the laity at General Convention lies in those fields in which their professional training and experience have given them special competence. Thus one knows not how many devout laymen, through sound business, legal, medical, or other knowledge, have saved the Church

from serious blunders that might have been made in these areas by all-clerical representation.

Yet business and finance cannot at General Convention, any more than in life at large, be separated in water-tight compartments, segregated from religion and theology. And it is on matters involving theology and religion also that lay representatives in the House of Deputies are called upon to vote. Particularly is this true in Prayer Book revision, and in amendments to the canons.

Thus it behooves lay deputies to General Convention, along with the bishops and clergy, to have some understanding and appreciation of theological matters; and this can be obtained only through intelligent study.

The time is getting short, but it is still not so short that much cannot yet be accomplished. Let the bishops, presbyters, and laymen who are to represent the Church at General Convention in September take stock of themselves in the time that remains before September. Much studying can be done in three months; much praying, too.

## The Titfield Thunderbolt

LITTLE boys like to play with trains. So do big men. The hobby hits clergy and laity. Indeed, there may even be lurking somewhere a bishop who would just love to take a day off and play train.

Some such sequence of ideas, we suspect, was the motivation of one of the best comic movies that this editor has seen in quite some time — *The Titfield Thunderbolt*. Set in exquisite English countryside, this color picture is one of those utterly crazy, delightfully absurd productions that only the English imagination can conjure up.

In *The Titfield Thunderbolt*\* a village parson and a bishop (not his own, however) take a day off and play train with a spruced-up museum-piece engine and cars, to reactivate a local road whose discontinuance had been announced but which an infuriated opposition, led by the vicar, had gotten permission to operate for a trial period of a month.

If you want a thoroughly enjoyable, humorous, and wholesome movie for the family, with just a mild ecclesiastical touch, this is it. As the bishop, acting as fireman, says to the vicar beside him at the engine: "Oh, Sam, it's just like preaching your first sermon over again, isn't it?"

\**The Titfield Thunderbolt* is a type of picture shown only in certain theatres. Universal Film Exchange, represented in all large cities, will inform inquirers as to where it is booked in their community.



*If with the help of God we fashion Easters out of Good Fridays,  
bring good out of evil, draw dividends even from defeats*



# Life is Worth Living

By the Very Rev. Frederick W. Kates

Dean, Cathedral of St. John the Evangelist, Spokane, Wash.

**I**S LIFE worth living? This is no academic question at all. It is one that every thinking person has asked at least once if not many times during his life, and it is one that lingers in many minds these days. There are so many grounds for discouragement, even despair, that many a person is asking this question, if not audibly at least secretly within his heart. Pile together our private misfortunes and our public sorrows and our not unwarranted fears about tomorrow and the question inevitably arises: Is Life worth living?

Many, indeed, of us have our doubts and share too frequent moments when we are inclined to feel that life is all a cruel joke, a bitter mockery, a tragic farce, a grind, and a struggle hardly worth what we have to give and endure to enjoy it. But I dare say most of us feel that life is worth the price we are called to pay in order to have it. At least we keep on living and doing our utmost to keep on living right to the end. But even for the stoutest-hearted of men and even for the optimists who having faced the worst still believe in the best, the question before us is a tantalizing and a tenacious one. Is life worth living? Is it worth the price we have to pay?

What does Christianity have to say in answer to these questions?

First, Christianity concedes, admits, declares that life on earth is tragedy. It does not deny the fact nor has it ever claimed it was anything else. It willingly admits and constantly tries to make

people realize the tragic character of life. A generation ago one of the greatest minds and spirits of our time, Bishop Brent, wrote: "The groundwork of the universe and of man, its crown and climax, is patterned after the groundwork of the character of God, and more and more it reveals itself to be in the form of a Cross."

When you stop to think of it, Christianity knows a good deal about tragedy. It sprung to life out of the worst personal tragedy the world has ever known, the Crucifixion of Jesus. Its roots are fastened deep in Mt. Calvary and out of Good Friday's tragedy it was born.

With the person who complains that life is tragedy, Christianity agrees; but not complainingly, for it was out of Jesus' colossal personal tragedy that mankind's deepest joy has come—the Easter Faith, the faith that triumphs over all the evil of the world and of life.

Second, Christianity maintains that the thing to do with the tragedy of life is not to whine about it or fight it or deny it, but rather to redeem it, to bring good out of it. Christianity bids us face facts, all facts, unpleasant as well as happy ones, for it knows to deny a fact does not eradicate its existence. Face the fact, it bids us, that this is a tragic world, quite literally "a vale of tears"; that evil, suffering, injustice, sorrow, and pain are part of it and that few men, if any, are exempt from bearing a portion of the world's sorrow and sin. Then go on, it bids us, with the help of

God, to fashion Easters out of Good Fridays, to bring good out of evil, draw dividends even from defeats. And so we shall become truly men, real men, and rise to the heights of nobility that should mark us as creatures made in the image of God.

What makes Jesus so supremely significant to mankind is that He faced naked and alone, all the tragedy a human life can experience and was not conquered thereby. He faced all that might lead a man to say, with more than a semblance of reasonableness, that life is not worth the living, yet was wholly uncrushed and defeated thereby. And this, undoubtedly, is the great miracle of Jesus—the way He handled the tragedy of life. We call Him master and we say well for so He is, for so He has proved Himself. Never once did He say life was not worth living or the price we have to pay to live it too high.

That is why His decision is all the more poignant and marvelous, His decision to give up life that you and I might truly live, as God wants us to live free and happy, as His daughters and sons in Christ Jesus our Lord.

The thing to do with tragedy and evil, Christianity tells us, is to bring good out of them, and it points our eyes to Jesus and says, "There is the One who shows the way. Endure the passion, suffer the cross, die, be buried, and then on the third day rise again into a new and more glorious life than you have ever known before."



Fourth, against the background of Christianity's frank admission of the tragic character of life on earth, Christianity has this to say: life is not worth the price we have to pay to live it, if this life is all the life there is; but if we regard these years of life on earth as just a part of all the life that each of us has to live, then life is supremely worth living and living as splendidly as we possibly can.

The man who believes that this life on earth is all the life there is acts consistently with his creed in eating, drinking, and being merry as long as physique and money hold out. It is not too happy a philosophy, for after the juice is squeezed out of the orange there is nothing to do but suck on the rind which is bitter and wait around till death removes one from the scene.

The man who believes that his life here is just an interlude in all the life God has given him to love acts very differently. Believing that this life here is but a prelude of more life yet to come beyond the gateway of death, it matters greatly to him how he conducts himself here. He knows he carries this life into the next and that his life there begins where it ends here and that what life will be for him there depends a great deal on how he managed and lived life here.

If this life on earth is all the life you and I are scheduled to live, then it really is not worth all the bother and all the sweat and tears we have to pay to live it. But if this life here is but an

interval in a wondrously greater span of life each of us is destined for, then it is worth living as beautifully, and nobly, and gallantly, as we can.

Life is not worth the price we have to pay for it, if we live only for the things of this world, but it is indeed well worth living, if we live for the things that abide.

In all the centuries of man no way has yet been found to pass through life without defeat and with any measure of abiding joy, except as Jesus bids us live, except as Jesus empowers us to live, which is in terms of values which are not of the body, this life, or this world. Christianity declares point-blank that in terms of the body, of this life, of this world, no man can ever know sufficient and continuing satisfaction. It says that if we live for this life only, for its baubles and bubbles, its fleeting pleasures and transient joys, we shall indeed be grievously disappointed in life and we shall indeed find life hardly worth the price we have to pay to live it. And so it bids us live as Jesus did and as He helps us to live — for the things of God, for the things that endure beyond our lives and that endure above time, for the true and lasting and eternal things — goodness, truth, kindness, mercy, pity, love, fidelity, honor, justice, bravery, righteousness, goodwill among men.

If we set our affections on things above, not on things on the earth, if we dedicate our time and talent and treasure to the service of the things that are eternal and that forever abide, we shall find life intensely well worth living and we shall escape the blight that spoils so many lives these days — boredom, frustration, defeat, a sense of futility about life, nihilism, doom, despair and death. This earth, this life, this world, our lives, and all the things thereof pass away. God alone and the things of God alone do not wither away or decay or die, but ever abide. "If we live according to the body only," said St. Paul, "you shall die." If ye live for the things of this world alone, you shall be hopelessly frustrated indeed — another way of saying the same thing.

Is life worth living? Is it worth the price in toil and tears that we have to pay to live it?

Some say "No," but they are the empty souls who believe not in the reality, the love, and the goodness, and the power of God.

Some say "Yes," and they are the disciples who humbly walk in the Master's steps, facing the world's tragedy, enduring its evil, bringing Easters out of Good Fridays, living not for self but for God and for the things of God that eternally abide, and moving quietly through their days in their pilgrimage through life and through death unto their heavenly home with God their Father.



Third, Christianity reminds us of a truth our own experience validates and confirms: that if we live for ourselves only in this world, life is not worth the price we have to pay for it, but that if we live for others and especially for God, life somehow becomes richly worthwhile.

Many people appear to believe that the world was created to minister to their pleasure, comfort, and ease. When these people find out that the world just isn't organized that way, their dismay and chagrin is wondrous to behold. Frankly, I do not know where they ever got the idea. I most certainly have never been able to find any Biblical sanction for such a point of view.

But I have found out empirically, simply by living my years, that if we do not center the whole universe on ourselves and do not expect it to minister everlastingly to our comfort and peace, we shall get along fairly well; and that we shall get along even more happily if we live for others, even in, perhaps most especially in, our suffering, heartbreak, and pain.

To think that the world was fashioned in order to assure us of a painless, safe, and serene passage in our pilgrimage is to court all manner of disappointment and heartbreak and tears. To live, not for ourselves, but for others and most particularly for God, is the formula for a successful journey through life, for an exciting pilgrimage through this world unto our heavenly home.





# What is the General Convention?

**T**HE 58th General Convention of the Protestant Episcopal Church in the United States of America to be held in Honolulu in early September of 1955 will be unique in two respects. For the first time it is being held outside the continental United States, and for the first time it is meeting in a missionary district.

What is the General Convention? It is primarily an ecclesiastical synod, meeting every three years, the official legislature of the American portion of the Anglican Communion. Its functions and procedures are carefully outlined in the Church's laws, or the Constitution and Canons. It alone has the right to alter or revise *The Book of Common Prayer*; it alone may amend the Constitution; it alone may change the Canons.

One unique mark of the General Convention is that it is a bicameral legislature, in structure somewhat resembling the American Congress. Neither chamber may legislate by itself; hence each adopts resolutions beginning, **RESOLVED,**

*the House of . . . concurring . . .* This necessitates a constant interchange of official messages between the Houses.

Curiously, however, the House of Bishops is not quite as venerable as the General Convention. The latter, meeting first in 1785, consisted solely of priests and laymen. The House of Bishops came into being four years later and included only Bishop Seabury and Bishop White! As of this writing this House has the largest membership in its history: 184 bishops. Of these 100 are diocesan or missionary bishops, 10 are bishops coadjutor and 19 are suffragan bishops, and 55 have resigned.

The high percentage of resigned bishops is primarily due to the recent requirement that all bishops must retire at age seventy-two. The Presiding Bishop is *ex officio* chairman of the House. For fifteen years its secretary has been the Rev. John Henry Fitzgerald, D.D., rector of Christ Church, Bay Ridge, Brooklyn, N. Y.

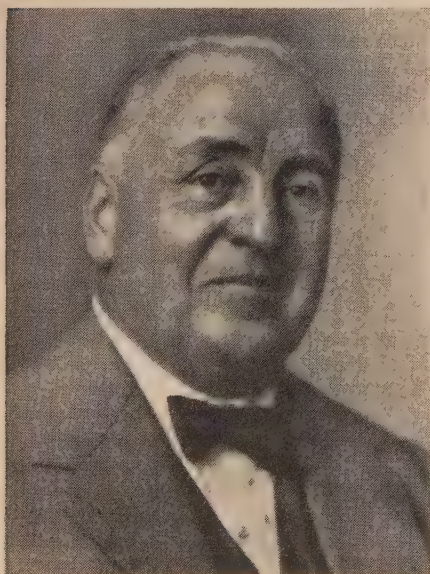
Prior to 1919 the House of Bishops

always met behind closed doors, but that time its sessions were opened to the public. Occasional executive sessions are necessary for the consideration of confidential matters. Each member has a desk of his own, and these desks are always arranged in order of consecration so that the senior bishops are seated in the front of the House.

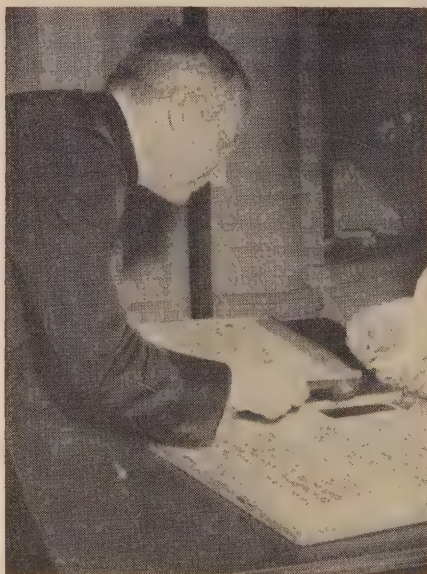
One responsibility of this House is the election, subject to confirmation by the House of Deputies, of missionary bishops. At Honolulu, *e.g.*, it will be necessary to elect as Missionary Bishop of Salina a successor to the Rt. Rev. Shirley H. Nichols, S.T.D., who, aged seventy, has announced his retirement.

The House of Deputies is a much larger chamber, with a potential membership of 654. It is equally divided between clerical deputies and lay deputies. The former must be priests. The latter must be adult, male communicants from some parish within the diocese they represent. Each diocese is entitled to four clerical deputies and four lay deputies.

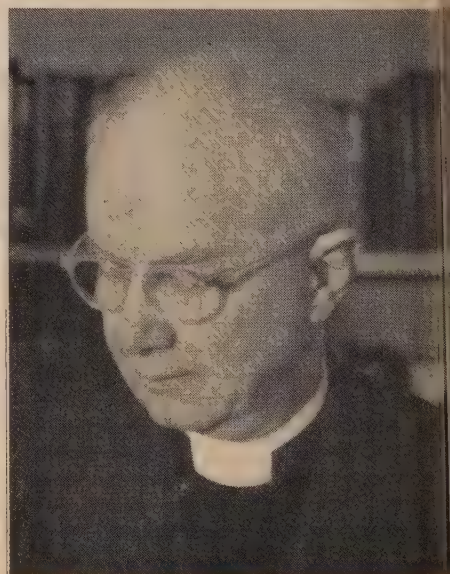
FRANK GULDEN: *As treasurer, Convention's finances are his province.*



REV. JOHN FITZGERALD: *Registrar and House of Bishops' secretary.*



REV. JOHN W. SUTER: *Custodian of the Prayer Book.*







REV. CANON THEODORE O. WEDEL: His term as president of the Deputies expires September 5th.



REV. C. RANKIN BARNES: Secretary since 1946, he will call the roll.



MRS. THEODORE O. WEDEL: Presiding officer of the Woman's Auxiliary.

Each missionary district is entitled to one clerical deputy and one lay deputy, and is the Convocation of the American Churches in Europe. Inevitably there are many changes in this House from one Convention to the next.

Currently the president of the House is the Rev. Canon Theodore O. Wedel, Ph.D., Warden of the College of Preachers, Washington, D.C., a veteran of four Conventions. His term will expire precisely at 10:30 a.m., on Monday, September 5th, when the newly elected House assembles. It is then the duty of its secretary, the Rev. C. Rankin Barnes, D.D., to call the roll of the new House and to serve as its chairman until it elects one of its members, clerical or lay, as its president. Sometimes these elections are by acclamation; sometimes they are by ballot, sometimes by ballot and sometimes into two or three ballots. Dr. Barnes, Secretary since 1946, is *ex officio* Editor of the Convention's *Journal*.

During each General Convention there are several Joint Sessions of the two Houses, with the Presiding Bishop as chairman. These are intended for the reception of notable guests and for the receipt of important reports, such as that of the National Council. No legislative proposals whatsoever are ever introduced at Joint Sessions.

Since there is so long an interval between Conventions, much advance preparation of material is delegated to Joint Committees, composed of bishops and deputies only, or to Joint Commissions, composed of bishops and deputies plus outside specialists. The reports of these Joint Committees and Commissions must be sent, prior to June 1st of the year in

which Convention meets, to the Secretary who causes them to be printed and distributed to each bishop and deputy well in advance of the Convention. The resolutions which these committees and commissions bring in with their reports invariably become starting points for pertinent discussion in each House.

Most important of all is the Joint Committee on Program and Budget, whose recommendations this year will largely determine the General Church Program for the triennium 1956-58. Interestingly, it is composed of six bishops, six priests, and 12 laymen. Its convener, the Rt. Rev. Charles C. J. Carpenter, D.D., Bishop of Alabama, has arranged for it to hold advance hearings in New York for a week in the early summer. It will review in great detail recommendations from the National Council as

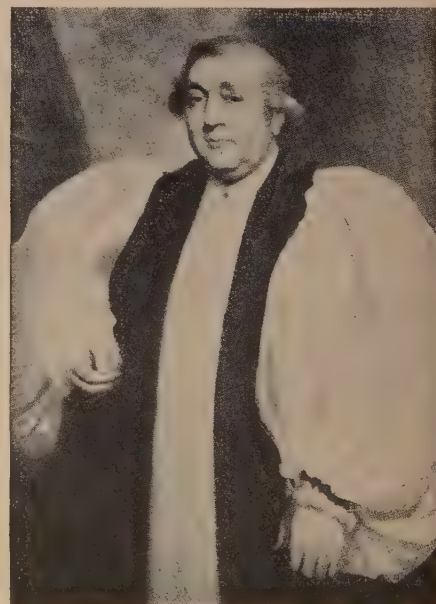
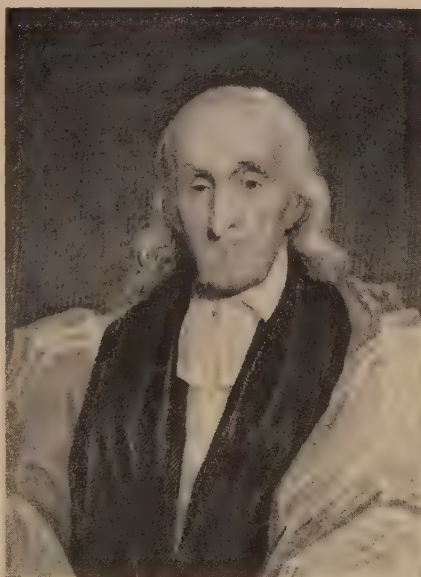
to items which should be included in the coming Program and will hold public hearings after the Convention has started. Eventually it will present to the Convention in Joint Session a detailed plan for the next General Church Program.

Elections inevitably take up some of the Convention's time. It must elect a treasurer for its own funds, eight members and a treasurer of the National Council, 15 trustees of the General Theological Seminary, a registrar, an historiographer, and a recorder of ordinations.

Also held in Honolulu during the period of the General Convention will be the Triennial Meeting of the Woman's Auxiliary.

(Continued on page 30)

BISHOP WHITE AND BISHOP SEABURY: Only members of the first House of Bishops, formed in 1789.



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# Deputies to the 1955 General Convention

*Elected by the Dioceses and Missionary Districts  
Within the Continental United States*

## Clerical

## Lay

### ALABAMA

Rev. Francis B. Wakefield, Jr., 151 South Ann St., Mobile.  
Rev. Joseph R. Horn, III, 436 Lapsley St., Salem.  
Rev. B. Scott Eppes, 2708 Ensley Ave., Birmingham 8.  
Rev. John H. Brunner, Jr., 209 Eustis St., Huntsville.

Mr. William R. Ruffles, Fairhope.  
Mr. Moreland G. Smith, 3235 Bankhead Ave., Montgomery 6.  
Mr. F. E. Lund, Alabama College, Montevallo.  
Mr. B. Frank Chenault, 806 Grant St., S.E., Decatur.

### ALBANY

Very Rev. Allen W. Brown, 76 Elk St., Albany 10, N. Y.  
Rev. Charles B. Persell, Jr., Box 15, Massena, N. Y.  
Rev. James W. Pennock, 585 Fourth Ave., North Troy, N. Y.  
Rev. Laman H. Bruner, Jr., 107 State St., Albany, N. Y.

Mr. Walter C. Loecher, 68 S. Swan St., Albany 10, N. Y.  
Mr. Frederick W. Crumb, Potsdam Teachers' College, Potsdam, N. Y.  
Mr. Chester F. Millhouse, Manufacturers National Bank, Troy, N. Y.  
Mr. Russell Carter, 355 Clinton Ave., Albany 5, N. Y.

### ARIZONA

Very Rev. James W. F. Carman, 202 W. Roosevelt St., Phoenix.

Mr. George Goodale, 1715 Ninth Ave., Yuma.



### ARKANSAS

Rev. Marius J. Lindloff, 224 N. East St., Fayetteville.  
Rev. J. Hodge Alves, 509 Scott St., Little Rock.  
Rev. Theodore P. Devlin, Box 308, Pine Bluff.  
Rev. Fred W. Kneipp, Box 44, Marianna.

Mr. William H. Daggett, 211 Magnolia Pl., Marianna.  
Mr. E. B. Garrett, El Dorado.  
Mr. Robert E. Witt, 710 N. Madison Ave., El Dorado.  
Mr. J. M. Williams, Jr., 2318 N. Palm, Little Rock.

### ATLANTA

Rev. Harry Tisdale, 515 E. Ponce de Leon Ave., Decatur, Ga.  
Rev. Cecil L. Alligood, Box 24, Station A, Atlanta, Ga.  
Very Rev. Alfred Hardman, 2744 Peachtree Rd., N.E., Atlanta, Ga.  
Rev. T. Stewart Matthews, 753 College St., Macon, Ga.

Maj. Claude L. Daughtry, 6 Clarendon Ave., Avondale Estates, Ga.  
Mr. John Rabbe, 1043 Eulalia Rd., N.E., Atlanta, Ga.  
Mr. Henry G. Sapp, Box 1636, Columbus, Ga.  
Mr. Hinton Longino, 2982 Habersham Rd., N.W., Atlanta, Ga.

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Rev. Lyle E. Scott, 1 Reading Ave., Shillington, Pa.  
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Rev. Merrill M. Moore, 44 E. Market St., Bethlehem, Pa.  
Rev. Richard K. White, 406 Jefferson Ave., Scranton, Pa.

Mr. Stanley V. Wood, 334 S. Franklin St., Wilkes-Barre, Pa.  
Mr. Frank T. Green, 444 Madison Ave., Jermy, Pa.  
Mr. William Appleton Aiken, 1324 Prospect Ave., Bethlehem, Pa.  
Mr. William R. Coyle, Jr., Dodson Bldg., N. New St., Bethlehem, Pa.

## Clerical

## Lay

### CALIFORNIA

Very Rev. Sherman E. Johnson, 2451 Ridge Road, Berkeley.  
Rev. Francis P. Foote, 415 El Camino Real, Burlingame.  
Rev. Canon Charles M. Guilbert, 1055 Taylor St., San Francisco.  
Rev. Lesley Wilder, Jr., El Camino at Baldwin, San Mateo.

Dr. Francis T. Hodges, 48 Sausalito.  
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Mr. Albert Agnew, 910 Crocker E. San Francisco 4.  
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### CENTRAL NEW YORK

Rev. William H. Cole, 1800 S. Salina St., Syracuse.  
Rev. Raymond M. O'Brien, Church and Davis Sts., Elmira.  
Rev. Harold L. Hutton, 310 Montgomery St., Syracuse.  
Rev. M. Dennis Lee, 17 Maple St., Marcellus.

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Rev. Samuel W. Vose, 218 Benton St., Aurora.

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Mr. Walter Underwood, 134 S. Salle St., Chicago 3.  
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Rev. Edward C. Turner, 410 W. Eighteenth St., Pueblo.

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Mr. Thomas Husband, Box 907, Colorado Springs.  
Mr. Martin Ohlander, 1505 Hermosa Pl., Colorado Springs.  
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Rev. Reamer Kline, Box 1214, New Britain.

Hon. Raymond E. Baldwin, Box 132, Hartford.  
Mr. Tracy B. Lord, 88 Manhattan Ave., Bridgeport.  
Mr. Anson T. McCook, 50 State St., Hartford.  
Dr. Lewis B. Franklin, Nearwood Lane, Noroton.

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Rev. Bertram L. Smith, 108 S. Llewellyn, Dallas, Tex.  
Rev. William H. Fox, 727 Hill St., Grand Prairie, Tex.

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Mr. J. Frank Holt, 6931 Shook, Dallas, Tex.  
Mr. Ray Holmes, 4800 Westridge, Fort Worth, Tex.  
Mr. Clinton P. Josey, 6330 Tulip St., Dallas, Tex.

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Rev. William C. Munds, Christ Church, Christiana Hundred, Greenville, Wilmington.

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 Rev. Frederic G. Williams, 2104 N.  
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Mr. Theodor W. Rehmann, 206 Flynn  
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 Mr. David G. Ainsworth, R.F.D. # 1,  
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 Mr. M. F. Carpenter, Box 579, Iowa  
 City.  
 Mr. Manning W. Howell, 452 Lincoln  
 Ave., Iowa Falls.

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 thedral Deanery, Topeka.  
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 Rev. Harry R. Heeney, 1649 Gage  
 Blvd., Topeka.  
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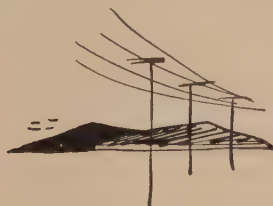
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 Mr. Ernest W. Greene, 2029 Connecticut Ave. N.W., Washington 8, D. C.  
 Mr. Millard F. West, Jr., 3019 Forty-fourth St. N.W., Washington 16, D. C.

## WEST MISSOURI

Rev. Harold B. Whitehead, 1508 Benton Ave., Springfield.  
 Very Rev. Clarence R. Haden, Jr., 415 W. Thirteenth St., Kansas City.  
 Rev. Edward R. Sims, 111 E. Broadway, Sedalia.  
 Rev. Charles T. Cooper, 431 Greenway Terr., Kansas City.

Mr. Gill Miller, 4049 Penn Avenue, Kansas City.  
 Mr. Paul A. Dow, 6536 Sayre Rd., Kansas City.  
 Mr. Paul Hoffman, 417 E. Ford St. N., Kansas City.  
 Mr. William Moon, Landers Springfield.

## WEST TEXAS

Rev. Harold C. Gosnell, 315 E. Pecan St., San Antonio 5.  
 Rev. Beverley M. Boyd, D.D., 339 N. Getty St., Uvalde.  
 Rev. David S. Rose, Broadway at Park Ave., Corpus Christi.  
 Rev. Charles H. Douglass, 111 Haverhill, San Antonio.

Mr. Jack Foster, 1619 Milam St., San Antonio.  
 Mr. John Jockusch, Box 2480, Antonio 6.  
 Mr. Bert Parker, 601 Wilson St., Corpus Christi.  
 Mr. Jack Ammann, 931 Broadway, San Antonio.

## WEST VIRGINIA

Rev. Frank Rowley, 225 Mt. View Ave., Bluefield.  
 Rev. Frederic F. Bush, Jr., 1410 Chapline St., Wheeling.  
 Rev. Robert B. Hall, 401 Eleventh St., Huntington.  
 Rev. Louis A. Haskell, 1105 Quarrier St., Charleston.

Mr. John S. Alfriend, S. Samuel Charles Town.  
 Mr. Robert K. Park, Ravenswood.  
 Mr. A. Hallam Christian, Box 2, Huntington.  
 Mr. Paul B. Earwood, 123 Quarryberry St., Beckley.

## WESTERN MASSACHUSETTS

Very Rev. Merritt F. Williams, 116 Mulberry St., Springfield 5.  
 Rev. A. Vincent Bennett, 98 Prichard St., Fitchburg.  
 Rev. George St. John Rathbun, 11 Cotton St., Leominster.  
 Rev. Philip H. Steinmetz, The Vicarage, Ashfield.

Mr. Robert W. Boyer, 45 Luman St., Springfield.  
 Mr. Miles M. Hapgood, 33 Walnut St., Pittsfield.  
 Mr. Frank E. Punderson, 16 Oak St., Springfield.  
 Mr. Francis P. Dill, 87 Hillcroft St., Worcester.

## WESTERN MICHIGAN

Rev. William A. Simms, 16 E. Van Buren St., Battle Creek.  
 Very Rev. George D. Hardman, 184 Division Ave. N., Grand Rapids.  
 Rev. Roger J. Bunday, 439 Union St., Ionia.  
 Very Rev. William C. Warner, 555 Michigan Ave., Holland.

Mr. Howard F. Bigelow, 813 E. Lovell St., Kalamazoo.  
 Mr. Chester C. Wells, 301 Morris St., Grand Rapids.  
 Mr. Eugene O. Harbeck, Sr., E. Ottawa Leather Co., Grand Haven.  
 Mr. Warren R. Townsend, Town Mfg. Co., Zeeland.



## WESTERN NEW YORK

Very Rev. Philip F. McNairy, 758 Lafayette Ave., Buffalo 22.  
 Rev. John T. Sanborn, 409 East Main St., Batavia.  
 Rev. George F. O'Pray, 410 N. Main St., Jamestown.  
 Rev. Canon Richard B. Townsend, 256 Riverside Ave., Buffalo 7.

Mr. Mervin W. Gleasner, 425 N. Ives Rd., Williamsville.  
 Mr. John W. Sanborn, 425 Huntington Ave., Buffalo.  
 Mr. Maxwell S. Wheeler, 42 Saybrook Pl., Buffalo.  
 Mr. Melvin W. Elliott, 77 Belyard Rd., Buffalo.

## WESTERN NORTH CAROLINA

Rev. A. Rufus Morgan, RFD 1, Franklin.  
 Rev. Charles L. McGavern, Church of the Holy Cross, Tryon.  
 Rev. G. Mark Jenkins, Calvary Church, Fletcher.  
 Rev. Robert B. Campbell, Church of the Ascension, Hickory.

Mr. A. B. Stoney, Morganton.  
 Mr. William L. Balthis, Gastonia.  
 Mr. Julian Calhoun, Tryon.  
 Mr. Charles E. Timson, 2 Howland Rd., Asheville.

## WYOMING

Rev. Raymond H. Clark, 137 W. Works St., Sheridan.



# Deputies Elected from Missionary Districts Outside Continental United States

Clerical

Lay

Clerical

Lay

## ALASKA

Hugh F. Hall, Wrangell.

Mr. Chester Seveck, St. George's-in-the Arctic, Kotzebue.

## AMERICAN CHURCHES IN EUROPE

Rev. Sturgis Lee Riddle, 23, Rue George V, Paris, France. Mr. Richard Mazzarrini, 74 Blvd. Maurice Barres, Neuilly, S/S, France.

## CENTRAL BRAZIL

João Yasoji Ito, Caixa 2628, São Paulo, S.P., Brasil. Mr. José Mara Nogueira, Rua Marquês de Abrantes, 126, apto. 1006, Catete, Rio de Janeiro, D.F., Brasil.

## CUBA

Romualdo González-Agueros, 13 Vedado, La Habana. Dr. Luis Estevez McKenn, Apartado 152, Guantánamo, Oriente.

## DOMINICAN REPUBLIC

Thomas O. Basden, Calle Antera #53, Puerto Plata, Dominican Republic.

## HAITI

Pierre Thévenot, Box 1309, Port-au-Prince. Mr. André F. Bistoury, Box 1309, Port-au-Prince.

## HONOLULU

Canon Wai On Shim, 720 N. St., Honolulu, T.H. Mr. Arthur G. Smith, Bishop Trust Bldg., Honolulu, T.H.

## LIBERIA

W. Davies-Jones, Trinity Church, Monrovia, Liberia. Mr. Emmett Harmon, Monrovia, Liberia.

## MEXICO

Rev. José F. Gómez, Alicante Mexico 13, D. F., Mexico. Mr. H. N. Goodrich, Artículo 123, #134, Mexico 1, D. F., Mexico.

## PANAMA CANAL ZONE

Rev. Mainert J. Peterson, Box 2033, Cristobal, Canal Zone. Mr. William Curling, Box 2033, Cristobal, Canal Zone.

## PHILIPPINES

Rev. Eduardo Loñgid, Mission of St. Michael and All Angels, Tadian, Kalyan, Mountain Province, Philippines. Mr. Simon Aquino, c/o St. Benedict's Mission, Besao, Mountain Province, Philippines.

## PUERTO RICO

Rev. Lorenzo Alvarez, Box 1902, Ponce, Puerto Rico. Mr. Jenaro Ramirez, Box 666, Hato Rey, Puerto Rico.

## SOUTHERN BRAZIL

Rev. Henrique Todt, Jr., Caixa 88, Pôrto Alegre, RGS, Brasil. Dr. Rubem Buss, Caixa 1499, Pôrto Alegre, RGS, Brasil.

## SOUTHWESTERN BRAZIL

Rev. Jaci Maraschin, General Theological Seminary, Chelsea Sq., New York 11. Dr. Oswaldo Franco da Silva, Caixa 127, Livramento, RGS, Brasil.



## VIRGIN ISLANDS

Rev. Sidney Lanier, Box 486, Christianssted, St. Croix, Virgin Islands. Dr. C. Warren Smith, Knud Hansen Hospital, Charlotte Amalie, St. Thomas, Virgin Islands.

# BUILDINGS AND MEN

At a time when churches and parish houses are being built at a great rate, words from the past are worth recalling.

*The education of the candidates (for the Ministry) is at the foundation of all the measures for the prosperity of the Church. You may rebuild the temples now in ruins, and erect new ones in the western wilderness. They will be beautiful objects in the eye of the passing traveler, but they will be of no use unless they are supplied with capable ministers.*

The Rev. Dr. Gadsden of South Carolina, 1821.

Remember the needs of the Seminaries.

## DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.



## ALASKA

### In Front of the Members

Chester Seveck, a full-blooded Eskimo, will be the first native Alaskan to represent the territory at General Convention. He will speak for over 6000 Churchmen in Alaska, almost half of whom are Indians or Eskimos, as the district's lay deputy to General Convention.

Chester Seveck has served the Church for many years. When he was a reindeer herder, following the deer with his own

When I was five years old we moved to Point Hope.

"When I was nine years old I go to school only two weeks at St. Thomas' Mission, taught by Dr. Driggs. I quit school account too far to go to school from the small village called Jabber Town, seven miles below the Mission.

"In the year 1905 we moved to Kivalina and then I go to school only three years and two summer Bible schools, taught by the United States Bureau of Education public school teacher who was an Episcopalian. In the year 1908 I became reindeer herder, and I held

studying hard God's Word. In the year 1949 when the new license came to I feel real follower of Christ, from year I was learning more and more words of God and my preaching helping the understanding of the word of God by the Eskimo people.

In the year 1954 a new church built in Kotzebue. And now I stand front of all the Episcopal members the church of St. George's-in-the-Arctic. My duty is: I must set a good example and preach and do right with God and the people."

## MINISTRY

### Service Limitations

Retired clergymen of 72 and over will be allowed to hold a parochial or administrative position in the Church only on a supply basis and for not more than three months in any one place in the 12-month period if General Convention accepts the resolution recommended by the Joint Commission to Study Clergy Pension Plans and Clerical Salaries.

The resolution reads:

"Section 8. Upon attaining the age of seventy-two years, every Minister of the Church occupying any remunerative parochial or administrative position in the Church shall resign the same and retire from active service. Thereafter, he may occupy a parochial or administrative position only on a supply basis and for not more than three months in any one place in any twelve-month period; provided, however, that it is recognized that there can be no limitation upon the Celebration of the Holy Communion by a Priest at any time."

[Portions of the Joint Commission Report will be published next week]

## ALCOHOLISM

### The Future Fight

Discovering the scope of its work now that its period of infancy is over, the Joint Committee to Study the Problems of Alcoholism will make a number of important recommendations to General Convention.

Not the least of these will be a resolution discharging the original Committee which was set up in 1952 at the General Convention in Boston. The resolution favors the formation of a Joint Commission on Alcoholism, which would consist of two bishops, two presbyters, two laymen, and two members of the Woman's Auxiliary. The group would



CHESTER SEVECK: *I must set a good example and preach and do right with God and the people.*

family and one or two others, he was almost always out of close contact with the Church. However, never a Sunday passed that he did not gather his family and others in the vicinity together in his tent for a service of worship. After years as chief herder of the Kivalina reindeer herd, he was chosen to be in charge of a government-owned herd at Escholtz Bay, near Kotzebue. Recently he reached the age of retirement and moved to Kotzebue, where he has been layreader at the new St. George's-in-the-Arctic Mission, founded last year.

The following is a brief life history of Chester Seveck in his own words: "I was born at Kivalina January 7, 1890. My father and mother were full Eskimo-blood and tribe. My parents went to Point Hope for whaling every spring and in winter stay at Kivalina.

Church Services every Sunday and Wednesday when I was at the camp. In the year 1912, Tilik and I were married at St. Thomas' Mission, Point Hope. I had advice from Archdeacon Goodman to lead the people in the Church Services. I do the best I can to preach the word of God, and when someone died, I pray for them from the Prayer Book using Burial Service. I baptized only three new babies before they die. They all only lived about one hour. This was when no priest was present, according to the advice I had from Bishop Rowe.

"In the year 1943 when new layreader appointment paper came to me signed by John B. Bentley, Bishop of Alaska, I realize that God choose me by the Bishop. I started using all that was written in the Prayer Book and

the diocese or missionary district in which he is to officiate. Layreaders may read only the following Offices or parts thereof: (1) Morning and Evening Prayer, omitting the Absolution; (2) the Litany; (3) the Penitential Office; (4) the

**TUNING IN:** Layreaders (which now outnumber clergy in the Episcopal Church) are an important part of the Church's membership. To serve "statedly" as such, a layreader must be a male communicant licensed by the bishop of



the right to add to its number as need arose.

In general, a Joint Committee of General Convention is formed by the appointment of representatives of both the House of Bishops and the House of Deputies. A Joint Commission has the additional advantage of being able to select to its number any suitable person who is versed in the subject and who might be able to contribute to the group's work.]

An important addition to the proposed new Commission would be the presence of members of the Woman's Auxiliary, who along with such organizations as the Presiding Bishop's Committee on Laymen's Work and the Division of College Work and the Division of Youth, are now being called on to study up the problem of alcoholism in study groups.

The Joint Committee is asking that the Department of Christian Social Relations, in conjunction with the proposed Joint Commission on Alcoholism and the Department of Christian Education, be directed to provide material for the study groups and take proper steps to implement these studies on the parish and diocesan level.

#### A DIFFERENT APPROACH

The Episcopal Church's Joint Committee has worked with members of other Churches in their study of alcoholism (encouraging attendance at the Yale Summer School of Alcohol Studies, for example; having a representative of Alcoholics Anonymous at each of its three committee meetings; and having as guest speakers Presbyterian and Methodist experts).

The point of view of the Episcopal Church differs importantly from that of many Protestant Churches which hold that the use of alcoholic beverages is wrong for all people. The published Report of the Joint Committee to General Convention does not go into detail about the problem of the alcoholic; but it is generally recognized that the Episcopal Church in its social work attracts many alcoholic down-and-outers and that the problem of alcoholism is one faced by most priests in one parish or another.

If nothing more, the priest has tried to help the families affected by the problem. On a national scale there are now more drinkers of all types, more social drinkers "gone wrong"; more "real alcoholics" who have refused to face the fact that they will be set off by even one drink [L. C., May 15th].

General Convention will be asked to appropriate the sum of \$4,500 for



HOLY NATIVITY IN SUBURBAN HONOLULU: Its rector, the Rev. John J. Morrett is Convention hospitality chairman.

the continuance and expansion of the Church's work in the field of alcoholism during the next three years. The last General Convention appropriated \$1,500 for the work of the Committee; a contribution brought this sum to \$2,120.66. The Committee report says:

"When we exhausted the funds supplied us by the General Convention we were able to carry on our program of study through gifts from interested friends."

The Joint Committee for the past triennium has included Bishops Hall of New Hampshire and Emrich of Michigan; the Rev. Dr. Whitney Hale, the Rev. Irwin C. Johnson, Dr. Ronald L. Jardine, and Dr. Gilmore W. Soule.

The Rev. David A. Works, of North Conway, N. H., served *ex officio* as assistant to the chairman.

Some of the activities and accomplishments of the Committee, as listed in the report, include: Holding of seminars on alcoholism and persuading many of the dioceses to conduct seminars; distributing bibliographies; recruiting clergy and laity for attendance at the Yale Summer School of Alcohol Studies; relating the field to theology (Bishop Emrich wrote a paper to start the study); establishing liaison with other Churches and the major secular agencies in the field; polling the dioceses on their work on the subject; addressing the House of Bishops meeting in Williamsburg; planning future work in seminary training and in cooperation with industry.

## HONOLULU

### Aina Haina Valley

A considerable part of the entertainment program for General Convention deputies in Honolulu will be assumed by the congregation of the Church of the Holy Nativity, located in a suburb of Honolulu. Its vicar, the Rev. John J.

Morrett, has been appointed hospitality chairman for General Convention.

Last January the Church of the Holy Nativity marked its sixth birthday with an ancient custom called "clipping the church." Five hundred and fifty persons joined hands to encircle the church after morning services and received the final blessing. Large birthday cakes were enthusiastically enjoyed by the children.

Holy Nativity began somewhat accidentally when Mr. Morrett was forced to leave the Anking Diocese, China, in December of 1948. (He was also a survivor of the Bataan "death march" during World War II.) East of Honolulu some two miles there was a new housing development, and a small group of Churchpeople requested that the Bishop establish for them a church in the area. The Overseas Department transferred the China missionary to the Bishop of Honolulu, and he began holding services in an abandoned dairy plant in the Aina Haina Valley, site of some 400 new homes. Its beginning, like that of most missions, was crude and difficult. Today, six years later, a church has come into being. The full salary of the vicar is paid by the congregation; it has purchased a vicarage and automobile, and built a plant that is complete with church, children's chapel, offices, lounge, kitchen and classrooms. The church will accommodate slightly over 400 adults in the nave, 26 in the choir, and has provisions for an overflow of 120 persons. The annual report for 1954 listed 514 confirmed persons; 1,174 baptized persons; 517 Sunday school teachers and pupils.

This is an unusual success story in terms of the rapid growth of a congregation that is identified today by an attractive location and a lovely church edifice. The numerous buildings are set in an attractive quadrangle which surrounds an inner garden of Hawaiian flowers, shrubbery, and green foliage. This courtyard produces an immediate

Offices of Instruction; (5) in the Order for Holy Communion, the Epistle only; (6) the Burial Offices — with certain substitutions. Layreaders may not deliver sermons or addresses of their own composition unless, after instruction and examina-

tion, they are specially licensed to do so. They may not wear the dress appropriate to clergymen ministering in the congregation. (This is generally held to forbid their wearing the clerical collar, the stole, or the black scarf known as the "tippet.")





HONOLULU CHAIRMEN OF LOCAL ARRANGEMENTS: Seated from left, Mrs. George Goss, Arthur G. Smith, Bishop Kennedy, the Rev. Paul R. Savanack. Standing, from left, the Rev. Richard U. Smith, the Rev. Wai On Shim, the Rev. John J. Morrett, the Rev. Lawrence Ozaki, Joseph Reed, the Rev. Frederick A. McDonald, William Thaanum, the Rev. Robert H. Challinor, the Rev. James Nakamura.

atmosphere of peace and tranquillity. The church itself has a loftiness about it created by immense laminated beams which arch up into a high ceiling, giving the interior a slight Gothic effect. The sanctuary and front walls are constructed of native lava rock taken from the upper Aina Haina valley. This ageless material complemented by soft redwood timbers and shake shingle roofing provides a simple, dignified atmosphere rich in quiet beauty and earthiness. Two restful courtyards are situated on each side of the church, keeping the busy thoroughfare noise out by a six-foot high lava rock wall.

The church is unusually blessed not only by a lovely house of worship, but by a congregation of young families who are devoted, enthusiastic, and hard-working. They met the challenge of the poverty stricken conditions of their original Hind-Clarke Dairy home with a burst of energy and intelligent planning which aroused the interest and amazement of the city of Honolulu itself. Within months after their first services, fund raising projects began to contribute to the building fund amounts varying from \$2,500 to \$3,000. Auctions, fashion shows, teas, bazaars, food sales rose to a gross income figure of \$16,000 a year and net contributions to the building fund of \$10,000. Crowded Sunday School classrooms and the demands of a Church Day School, and many mid-week organizations made the necessity for an adequate church plant a very pressing problem. By 1951 the congregation built its first buildings; a children's chapel, classrooms, and offices, with an investment of \$100,000. In September of 1954 it finished its original building program and completed the main church edifice.

## CONSTITUTION & CANONS

### Pocket Parts

Continuation of its work by a new and smaller committee, will be recommended by the Joint Committee to Supervise Publication of a New Annotated Edition of Constitution and Canons when it reports to General Convention in Honolulu.

When the new *Annotated Edition of Constitution and Canons* was published in two volumes last September by The Seabury Press, each volume was equipped with pockets similar to those of modern law books so that authorized additions and pertinent material might be made to the Constitution and Canons.

These supplements, or "pocket parts" must be prepared as needed; a smaller committee, it was felt, could take care of this work, with less expense to the Church, but a committee there should be. The membership suggested in the Report is one bishop, one priest, and three laymen who are lawyers.

The Report recommends an appropriation of \$2,000 for the expenses of the

new committee and for the cost of publication of the pocket parts. The 1952 appropriation was \$13,000; all of that amount was used, plus almost all of the old balance on hand in 1952.

The Report pays tribute to the professional talent and untiring industry of Mr. Jackson A. Dykman, an active member of the New York Bar, who "has been painstaking in his work and ever zealous in his endeavor to have produced an accurate and useful book as a labor of love for his Church.

Mr. Dykman had completed his manuscript before the 1952 General Convention, but additions were then made to cover the work of that Convention and all proofs checked by the Committee. Changes were made in each instance by unanimous agreement, and publication completed. As of February 1st of this year The Seabury Press had sold 375 sets of the books.

The secretary of General Convention, the Rev. Dr. C. Rankin Barnes, has informed the Committee that he has on hand about 70 sets of unbound sheets of the 1924 edition of *White's Annotated Canons*, now obsolete, but of some value. The Committee will recommend that these printed sheets be made available without charge to any church or individual and that any left over by the end of 1955 be destroyed.

The Committee has been made up of Bishop McElwain, retired Bishop of Minnesota, chairman; the Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York, vice chairman; and Mr. Paul F. Good, secretary.

The sub-committee on publication consisted of Mr. Dykman, chairman, Dean Pike, and Mr. John Nicholas Brown. Other members of the larger Committee included Bishop Carruthers of South Carolina, Dagwell of Oregon, Mitchell of Arkansas, Stark of Rochester; Rev. Drs. John H. Esquirol, Bernard Iddings Bell, J. Francis Sarant and Don Frank Fenn; and Messrs. Philip Adams and Thomas B. K. Ringe.



# Inside, An Envelope

WHEN this editor returned to his office on June 14th, after a pleasant two weeks spent in Bermuda, he found his desk piled high with books. Most of these will, for the time being at least, have to be just listed under "Books Received"; but two of them are of such direct relevance to Churchpeople that a brief word should be said about them now, further comment being reserved for a later issue.

*The Episcopal Church and Its Work*, by Powel Mills Dawley, is Volume VI of the now justly famous "Church's Teaching" series. It is, in fact, the concluding volume of the Series, though Volume V (*Christian Living*) is still in preparation. *The Episcopal Church and Its Work* is "concerned with the present structure and activity of the Church." Thus it begins by relating the Episcopal Church to the larger Anglican tradition, and then proceeds to outline its present constitution set-up and activity in its several departments—missionary, Christian education, social relations, etc.

*Hardness of Heart*, by E. La B. Cherbonnier (subtitled "A Contemporary Interpretation of the Doctrine of Sin"), is the fourth volume thus far to appear in the newly-inaugurated "Christian Faith" series, under the consulting edi-

of by the library, and inside the book would be a small envelope with the correct amount of stamps for return postage.

Now, the General Theological Library has extended its services to include ministers living outside the New England states "if they are willing to pay the postal charges."

The General Theological Library keeps up to date on the latest theological works and every quarter issues a bulletin listing new acquisitions and also a select bibliography, prepared by some authority in the field, on a particular theological topic. For example, the April 1955 bulletin contains a bibliography on St. Paul prepared by the Very Rev. Charles H. Buck, Jr., dean of the St. Paul's Cathedral, Boston, and formerly professor of New Testament at Episcopal Theological School, Cambridge, Mass.

The library is controlled by an inter-church board of directors. Newly-elected president of the board is a priest of the Church, the Rev. John T. Golding, rector of The Church of the Redeemer, Chestnut Hill, Mass.

Even at the cost of postage the services of this library are well worth the consideration of those clergy who wish

to keep up their theological reading but who do not have access to the latest standard works.

## Books Received

CONQUERING THE SEVEN DEADLY SINS. By Lance Webb. Abingdon Press. Pp. 224. \$3.

THE FOUR RIVERS OF PARADISE. By Helen C. White. Macmillan. Pp. 246. \$3.50.

THE TRUSTING AND THE MAIMED and other Irish stories by James Plunkett. Wood engravings by John De Pol. Devin-Adair. Pp. 220. \$3.

REPORT TO THE CREATOR. By Jerome Ellison. Harpers. Pp. 246. \$3.

MOMENT BY MOMENT. By Margaret T. Applegarth. Harpers. Pp. li, 236. \$2.75.

THE HEART OF CHRIST. By Jean Galot, S.J. Translated by John Chapin. Newman Press. Pp. ix, 295. \$3.50.

HOW TO START COUNSELING. Building the Counseling Program in the Local Church. By William E. Hulme. Abingdon Press. Pp. 157. \$2.50.

DOCTOR OF TANGANYIKA. By Paul White. Eerdmans. Pp. 243. \$3.

BELIEF AND UNBELIEF SINCE 1850. By H. G. Wood. New York: Cambridge University Press. Pp. vii, 142. \$2.75.

AUGUSTINE: CONFESSIONS AND ENCHIRIDION. Newly translated and edited by Albert C. Outler, Ph.D., D.D. Library of Christian Classics, Volume VII. Westminster Press. Pp. 423. \$5.

WHAT DID JESUS MEAN? A Discussion of the Beatitudes. Contributors: Hugh Jones, G. W. H. Lampe (Editor), P. S. Watson. London: Mowbrays. In America: Morehouse-Gorham. Pp. 35. Paper, 60 cents.

EASY HANDICRAFTS. FOR JUNIORS. By Carolyn Howard. Zondervan Publishing House. Pp. 60. Paper, \$1.

THIS REVOLUTIONARY FAITH. By Floyd Shackle. Pp. xiii, 171. Friendship Press. Pp. xiii, 171. Cloth, \$2; paper, \$1.25.

THE EPISCOPAL CHURCH AND ITS WORK. By Powel Mills Dawley. Seabury Press. Pp. ix, 310. \$2.50.

HARDNESS OF HEART. A Contemporary Interpretation of the Doctrine of Sin. By E. La B. Cherbonnier. Doubleday. Pp. 188. \$2.95.

Dr. Ch. Reinhold Niebuhr. Dr. Cherbonnier is professor of philosophy, religion, ethics, and theology at Barnard College of Columbia University, and Union Theological Seminary, and is also a deacon of the Cathedral of St. John the Divine, New York City.

THE GENERAL THEOLOGICAL LIBRARY (53 Mt. Vernon St., Boston 8, Mass.)—not to be confused with the library of the General Theological Seminary (175 9th Ave., New York, N. Y.)—is housed in attractive quarters on the second floor of a building near charming Louisburg Square.

This editor, when he had a parish in Maine, found the General Theological Library of inestimable help. Ministers of all religious bodies in the New England states could—and still can—borrow books by mail with not even the cost of postage charged against them. Postage to the borrower was taken care

## The Workable Answer

A review by DOROTHY ROBY SCHNEIDER

THE SECRET OF EFFECTIVE PRAYER. By Helen Smith Shoemaker. Revell. Pp. 158. \$2.

FRIENDLY ENEMIES. By Robert R. Brown. Revell. Pp. 159. \$2.50.

HERE are two books by Episcopalians which in popular readable style make a plea for the Christian faith as the dynamic, workable answer to the problems and pains of mankind, the trials of man's personal life and the evils of society.

Helen Shoemaker, wife of Dr. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, brings to her writing a rich background of experience in helping many to find God's strength through prayer. The book by the Rev. Robert R. Brown, recently elected Bishop Coadjutor of Arkansas, grew out of a series of sermons given at St. Paul's Church, Richmond, of which he has been rector since 1947.

For those newly awakening to the

place of God and prayer in their lives Mrs. Shoemaker gives simple, direct guidance on how to pray in private, in the family, and as a part of a prayer group. Her book is filled with warm real-life illustrations of the effectiveness of the prayers of parish, community, and industrial groups which will serve as an encouragement to readers to organize prayer and study groups of their own.

Mr. Brown offers a bold approach to the mental, emotional, and physical tribulations of man which are usually looked upon as enemies and shows the means for combatting them, not by wilfully fighting back, nor accepting in blind submission, nor by turning away, but by wholeheartedly grasping them and converting them from enemies into friends.

These books will bring the reader the Christian answer to misfortune and lead him to the threshold of the spiritual life.



## ATLANTA

### Wedding

The Rt. Rev. Randolph Claiborne, Bishop of Atlanta, was married on June 9th to Clara Kinney Stribling, at St. James' Church, Marietta, Ga. Members of the two families were present at the wedding, at which Bishop Carpenter of Alabama officiated, assisted by Bishop Stuart of Georgia, Bishop Murray, suffragan of Alabama, and the Rev. Joseph T. Walker.

Mrs. Stribling was the widow of W. L. (Young) Stribling, a heavyweight boxer. Bishop Claiborne had not been married before.

## NEW YORK

### Experience

Two priests with experience in the Puerto Rican and West Indian missionary fields will serve as rector and assistant at the Church of St. Edward the Martyr, New York City. They are the Rev. Donald F. Gowe and the Rev. Ralph B. Krueger, both Oblates of Mount Calvary affiliated with the Order of the Holy Cross.

St. Edward the Martyr, once supported by wealthy Churchmen, is now located in a depressed area, with the highest concentration of Spanish-speaking people in the city. Since 1953 it has been a diocesan mission. One of its functions is to minister to Puerto Ricans and West Indians who were Churchmen in the islands, where intensive missionary work has been carried on for over half a century.

Dr. Gowe is a physician and has worked for the past 16 years in Puerto Rico as both priest and physician. He will terminate his medical practice to devote all his time to his new duties. Fr. Krueger has had experience in parishes in St. Thomas, Virgin Islands; St. Paul's Church, St. Croix, V. I.; and St. Luke's Hospital Chapel, Ponce, Puerto Rico.

## COLORADO

### Episcopal Fiesta

By LENORE SEILER

Several small metropolitan Denver churches last weekend were sure they had found a solution to two of the biggest problems of small churches and missions—money making and opportunity for fellowship—in the first annual cooperative Episcopal Fiesta. The Fiesta

combined the time and talents formerly spent on individual bazaars and carnivals into one large, widely-publicized event designed to draw more people and make more money for these participating churches:

St. Mary's Church, Denver; St. George's Mission in Englewood; St. Timothy's Mission in Littleton; St. Ste-



FIESTA QUEEN: Carol Gilbert with Clyde McCoy.

phen's Mission, Aurora; St. Andrew's Mission, Denver; and St. Michael and All Angels' Church, Denver.

As Fiesta drew near, over 8,000 tickets had been sold at 25 cents for adults, 10 cents for children. The committee had more than covered its costs, so that almost all of the rest of the proceeds were profit, to be divided equally among the churches.

Members contributed their time at their own specialties—lawyers did all legal preparation, checked on city ordinances; insurance men wrote the necessary policies; businessmen gave or obtained merchandise prizes; radio, television and public relations people did publicity; commercial artists prepared all signs; others obtained the building and free parking lot. Eventually almost 100 volunteers participated.

Ideas and suggestions were taken from everyone who would contribute, sorted to select those most original and appropriate. Booths and projects were then equally distributed among the six churches. Each church agreed to send two clowns, two ticket takers, two merry-go-round ticket sellers, as well as personnel to set up, decorate, and man its own booths.

Operating expenses came from a box

supper (\$36), donations (\$50) and of booths (\$440).

The committee obtained use of University of Denver field house, and made plans to fill it up. The Rev. I. C. King, rector of St. Michael and All Angels and vicar of St. George's and Timothy's, agreed to be general manager of ceremonies.

Arrangements were made for Denver Mayor Quigg Newton to open Fiesta on June 3d, assisted by a Local Air Force Base Color Guard. The committee signed up Clyde (Sugar Blue) McCoy to crown the queen, local television personality Sheriff Scotty to amuse the kiddies, artist Mina Conant Elmyer to draw caricatures and a fellow artist to draw silhouettes, and Madeline Catherine of Estes Park, to tell fortunes.

Plans called for a full sized merry-go-round, a pony ring with live animals, a real fire engine for rides, the Englewood Lions Club band, and author Agatha Garrison to autograph copies of her book *Fuzzy Wuzzy Bear*. The gasoline-powered merry-go-round, however, was declared illegal inside a building and had to be given up. The Lakota Indian (real) dancers were signed for one night, and the famed Koshare Boy Scouts Indian dancers for the other night. A trampoline expert was to perform continuously throughout the entire Fiesta.

Twenty-three merchants sponsored booths, in addition to the game, handicraft, plant, book, record and music and baby booths sponsored by the church groups. A foreign booth was set up to feature items made in all countries, but specializing in handwork linen from St. Andrew's Mission, Mayagüez, Puerto Rico. Movies were planned to run continuously.

Concession stands were set up, with booths to sell cotton candy, snow cones and candy apples. When merchandise in the booths was sold, games were to be set up.

There were free balloons for the children. Door prizes collected included chairs, lamps, automatic percolators, toasters, a weekend for two as guests of the city and its merchants at Georgetown, Colorado, in the nearby Rocky Mountains. Georgetown is the site of Grace Church, the first Episcopal church founded in Colorado, built in 1867.

The week before Fiesta, queen candidates from each parish were driven through metropolitan Denver in donated convertibles, were guests on television shows and at dinners. Their pictures were displayed in different sections of town. The queen was to be chosen by money vote, would receive an Alex Cole

**TUNING IN:** Oblates of Mount Calvary are priests in parish and other work who, though they are not monks themselves, are nevertheless formally associated with the monastic Order of the Holy Cross through a rule of prayer and devotion.

They take the vow of chastity (which they renew annually) but not the vows of poverty and obedience. Married clergy are thus ineligible but may become "Associates" by following a rule adapted to their state of life.



ensemble, donated by an English shop.

The Fiesta days dawned cloudy and rainy—a built-in handicap in normally sunny Denver. But in spite of almost continuous rain, the crowds numbered about 500 at any given time.

When the votes were counted, Carol Bert, 18-year-old member of St. Mary's Parish, was crowned queen. Helga Verba was the grand door prize winner of the weekend trip to Georgetown.

Proceeds came to \$2500 for the two days, from which \$400 rent and a few other small items had to be deducted. It wasn't as much as Margaret Miller, the originator of the Fiesta, and her committee had hoped for. But they weren't discouraged. Said Mrs. Miller: "It's been wonderful for all of us to unite in a common project and unite friends throughout the city. We're no longer intolerant of each other's ways in doing things when we are all friends." Even before the close of the first Fiesta, plans were being made for the second annual Fiesta in 1956.

## WESTERN MICHIGAN

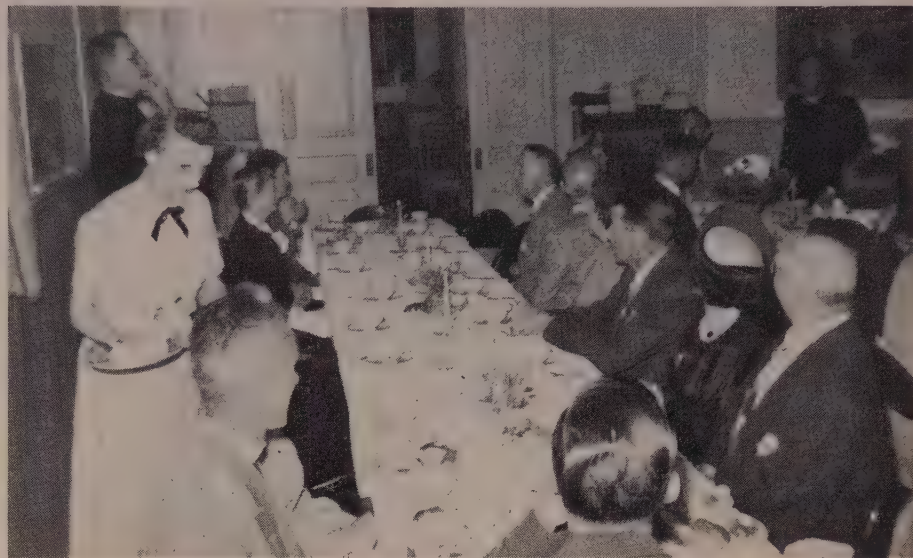
### "Get-acquainted" Pilgrimage

The diocese of Western Michigan covers a wide expanse of territory, from Charlevoix in the vacation land of the north to Niles on the southern boundary. What Churchmen do in different areas, how they handle their problems, how they organize their missions are now better understood since a recent "get-acquainted" pilgrimage.

About 20 laymen and laywomen and Bishop McNeil started out early on a Saturday morning in May with 17 stops scheduled, covering over 500 miles in the two-day tour. Included in the list are towns in which missions were just being organized, others where work had begun but plans were only now under way for building, and those in the resort areas where all is in readiness for the great number of summer visitors who are soon to arrive. The towns visited were Sparta, Newaygo, Fremont, Montague-Whitehall, Pentwater, Ludington, Manistee, Onkama, Traverse City, Elk Rapids, Charlevoix, Bellaire, Petoskey, Conway, Harbor Springs, Cadillac, and Big Rapids.

Meals were served along the way by groups of people in the various parishes and missions. The visitors arrived in Petoskey Saturday evening in time for dinner and spent the night there, attending the service in Emmanuel Church on Sunday morning. At this time Bishop McNeil received a class for confirmation and installed the Rev. Dwaine W. Wilkins as rector of Emmanuel Parish. Among those who accompanied Bishop

McNeil in this experiment in seeing for themselves the progress of missionary work were: the Rev. James W. Curtis of All Saints' Church, Allegan, chairman of the diocesan department of Town and Country; the Rev. G. Donald Swinton of St. Francis' Mission in Orangeville, who is doing missionary



EMMANUEL CHURCH, PETOSKY: *In time for dinner.*

work in the southern part of the diocese; Mrs. W. J. Wilson of Saugatuck, member of department of Town and Country and also of the board of Woman's Auxiliary; William H. McClave, missionary treasurer of the diocese; Mrs. Berton A. Spring, treasurer of Woman's Auxiliary; Mrs. Chester C. Wells, who has just completed a three year term as president of the Woman's Auxiliary; Mr. Warren R. Townsend of Holland, member of the diocesan finance committee.

For many it was the first time they had visited the smaller missions and the tour gave them an opportunity to see what work is being done in this section and to learn of the problems and opportunities for the Church in these communities. It also gave those who were visited an opportunity to meet the officers and chairmen of the various committees of the diocese.

## LOS ANGELES

### Special Attention

Parishes in the San Diego area and the churches at Riverside and Lompoc, Calif., are giving special attention to members of the Armed Forces stationed in their areas. A Serviceman's Center at St. Paul's Church, San Diego, has Friday night get-togethers for servicemen. Girls from many churches in the area attend and help to plan the entertainment. About 30 Marine families are members of St. Anne's Church, Ocean-

side, which is near Camp Pendleton. St. Anne's supports a Sunday evening Fellowship Hour at the U.S.O., along with other Oceanside churches. About one-third of St. Anne's baptisms and confirmations are Marine personnel.

The Rev. J. Edgar Livingston, vicar of St. Mary's Church, Lompoc, holds a

service every Sunday in the chapel of the U. S. Disciplinary Barracks at Camp Cooke, which many non-Episcopalians attend. An instruction class is held at St. Mary's, and many men who are not confined attend services there, and are instructed and confirmed.

## FOND DU LAC

### Building Projects

A total of \$386,000 will be spent on building projects now under way in the diocese of Fond du Lac. A \$175,000 edifice is nearly completed at St. Thomas, Neenah and Menasha, Wis., and a campaign is under way at Christ Church, Green Bay, Wis., for \$100,000. A new building at St. John's, Wisconsin Rapids, is nearly finished, and a project at St. Peter's, Ripon, is to start this summer. Extensive improvements are to be made at Trinity Church, Oshkosh.

## SACRAMENTO

### Acolytes' Evensong

Twenty clergymen and 150 acolytes were present at St. Mary's Church, Napa, Calif., for the second annual acolytes' solemn Evensong held in the diocese of Sacramento. Bishop Porter of Sacramento was present to give the closing prayers and his blessing. Officiant for the sung service was the Rev. L. O. Ison, rector of St. Mary's. At a reception after the service the film "Our Anglican Heritage" was shown.





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## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Lewis Beeman Browne, Priest

The Rev. Lewis Beeman Browne, the oldest priest in point of service in the diocese of Maryland and rector emeritus of St. John's Church, Frostburg, Md., died in Frostburg on June 3rd. Mr. Browne was born in Baltimore, in 1867. He was ordained priest in 1892. On December 30, 1890 he married Eva Poumairat. He retired in 1949. Mr. Browne has been rector of these Maryland churches, among others: St. James, Westernport, 1888-1897; St. Matthew's, Sparrows Point, 1897-1909; Havre de Grace Parish and St. John's Church, Harford County, 1913-1920; and St. John's, Frostburg, and St. Peter's, Lonaconing, 1920-1949. He was the author of *History Sketch of Havre de Grace Parish*.

### David Thurber Eaton, Priest

The Rev. David Thurber Eaton, rector emeritus of Grace Church, Jefferson City, Mo., died May 24th. Born in Nashua, N. H., in 1899, Mr. Eaton was a graduate of Harvard University and the Episcopal Theological School. He was ordained in 1925. After serving as assistant at Emmanuel Church, Cleveland, Ohio, he was assistant at Calvary Church, New York City, from 1928 to 1931. He was rector of the Church of the Holy Comforter, Burlington, N. C., from 1931 to 1940, and rector of Grace Church from 1941 to 1949. After the death of his first wife, Georgiana Belden Eaton, he married Virginia Dodson in 1939. He had two children.

### John A. Lloyd, Priest

The Rev. John A. Lloyd, a retired priest of the diocese of Albany, died October 10, 1954. Fr. Lloyd was born in Glasgow, Scotland, in 1862, and was ordained to the Methodist ministry in Ireland. He was ordained in the Episcopal Church in 1913 in Fond du Lac, where he served for a time at St. Paul's Cathedral. He was rector of the Church of St. John the Evangelist, Wausau, Wis., from 1913 to 1917, and later of St. Mark's Church, Chicago, Trinity Church, Mount Vernon, Ill., and St. Thomas Church, Eustis, Fla. From 1924 to 1934 he was resident in the diocese of Albany, rector at Fort Plain and later at Salem.

Fr. Lloyd was married to Christine E. Rolfs in 1901 and had one child.

### Albert Aeschbach

Albert Aeschbach, for 17 years senior warden of St. Paul's Church, East Orange, N. J., died at the age of 77 at his

home in East Orange after a long illness on June 6th. For 45 years he had been a member of the parish, and most of time he had served on the vestry, as junior warden from 1927 to 1933. It was his leadership which carried St. Paul's through the trying time of depression.

A printer, he had been foreman of the job department of The *Hudson County Record*, Hoboken's daily newspaper, for 25 years.

He is survived by a daughter, Albert L. Vreeland of East Orange, three sons, George E. of East Orange, William O. G. of Maplewood, N. J., and Robert F. of West Caldwell, N. J., three grandchildren, and a great-grandchild.

### Mary McIntosh Crouse

Mary Barnum McIntosh Crouse, oldest active communicant of Grace Church, Utica, N. Y., died May 23. She was president of the Altar Society of the diocese of Central New York and an associate of the Society of St. Margaret.

Mrs. Crouse was the widow of William B. Crouse, who died during the first World War. She was a founder of the B Sharp Musical Society in Utica and an annual music scholarship given by the club was named after her. She was survived by two sons, Charles Beebe Crouse of Detroit and William McIntosh Crouse of Scarsdale, N. Y.

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## CHANGES

### Appointments Accepted

Rev. James William Anderson, formerly of Trinity Church, Apalachicola, Fla., is rector of St. Paul's Church, Quincy, Fla.

Rev. Henry A. Dick, formerly assistant of Church, Charlotte, N. C., will on July 15th be vicar of St. Martin's Mission, Westlake, Francisco.

Martin's is in the process of being organized into a new community of the city.

Rev. William A. Dimmick, who was ordained deacon in March, is now resident minister of Philip's Church, Donelson, Tenn.

Rev. George C. Eichelman, Jr., formerly of Christ Church, Lynbrook, N. Y., with Mass at Rockaway, is now rector of Christ Church. Address: 51 Blake Ave., Lynbrook.

Rev. Ellwood Hannum, formerly in charge of Booneville, N. Y., associated mission field, is now rector of St. Paul's Church, Endicott, N. Y. Address: 202 Jefferson Ave.

Rev. Ernest A. Harding, of the Church of Messiah and Incarnation, Brooklyn, will on September 1st become rector of Old Christ Church, Philadelphia.

Rev. George C. Harris, formerly curate of the Church of the Heavenly Rest, New York, will on the United States in November to serve in missionary district of the Philippines. Temporary address: 122 Pilgrim Pathway, Ocean View, N. J.

Rev. William J. Hunter, formerly rector of St. Cuthbert's Church, Winnipeg, Man., is now in charge of Holy Trinity Mission, Lisbon, N. Y., and St. Andrew's, Enderlin.

Rev. Richmond M. Hutchins, formerly assistant of Trinity Church, Greeley, Colo., will on August 1st take charge of the Church of the Holy Trinity, Trumansburg, N. Y., and churches at Ward and Romulus.

Rev. Bruce W. LeFebvre, formerly rector of St. Innocent's Church, Henderson, N. C., will on September 1st become rector of St. John's Church, Columbia Park, Ga.

Rev. John A. Logan, Jr., formerly curate of the Church of the Good Shepherd, Austin, Tex., is now in charge of St. Timothy's Church, Waco, Tex. Address: 604½ N. Sixteenth St.

Rev. James D. Marrs, formerly assistant of St. Santee, Ponca, and Winnebago-Omaha Missions, with address at Bloomfield, Nebr., is now vicar of St. Paul's, Niobrara, Nebr., in charge of the above listed missions. Address: Star Route, Niobrara, Nebr.

Rev. David D. McGirr, formerly rector of St. Matthew's Church, Henderson, Tex., is now rector of St. John's Church, La Porte, Tex. Address: Box 968, La Porte.

Rev. Frederic Richardson Murray, rector of St. Paul's Church, Elkins Park, near Philadelphia, will become dean of the Cathedral of St. Paul, Altoona, Pa., on about September 11th.

The newly-elected dean will succeed the Rt. Rev.

Joseph M. Harte, who left the cathedral to become Suffragan Bishop of Dallas.

The Rev. John J. Ormond, formerly in charge of the Church of the Good Shepherd, Fayetteville, N. C., and Christ Church, Hope Mills, is now curate of St. James' Church, Baton Rouge, La.

The Rev. Charles A. Parmiter, Jr., formerly headmaster of St. Matthew's Parish School, Pacific Palisades, Calif., is now vicar of St. Timothy's Mission, Apple Valley, Calif.

The Rev. Quentin E. Primo, formerly vicar of Good Shepherd Mission, Sumter, S. C., and St. Augustine's, Wedgefield, is now vicar of St. John's Mission, Albany, Ga., and St. Philip's, Hawkinsville. Address: 607 Residence Ave., Albany, Ga.

The Rev. Philip W. Roberts, formerly a chaplain in the U.S. Army, serving St. Michael's Mission, Fort Benning, Ga., is now rector of Christ Church, 99 Courtland St., Bridgeport, Conn.

The Rev. Richard Upsher Smith, formerly rector of St. Christopher's Church, Kailua, Oahu, T. H., will on July 1st become an associate secretary in the Leadership Training Division, Department of Christian Education, the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. S. Wesley Toal, formerly in charge of St. James' Church, Bolivar, Tenn., and Immanuel Church, LaGrange, is now assistant of St. Paul's Parish, Kingsport, Tenn. Address: 814 Watauga St.

The Rev. John Turner Whaley, formerly vicar of the Church of Our Saviour, Little Falls, Minn., and Grace Memorial Church, Royalton, is now vicar of St. Barnabas' Mission, Houston, Tex. Address: 811 Creager St., Houston 17.

The Rev. Allan N. Zachar, Jr., who graduated recently from the Virginia Theological Seminary, is now assistant of Truro Church, Fairfax, Va.

### Armed Forces

The Rev. Tally H. Jarrett, rector of All Saints' Church, Sterling, Colo., is now a chaplain in the Air Force.

Chaplain (Capt.) James H. Rees, formerly with the USAH 8168 AU, APO 503, San Francisco, may now be addressed: RAH 8114 AU, Fort Buckner, APO 331, San Francisco.

Chaplain (Lieut. Col.) Kenneth M. Sowers, formerly addressed: HQ Seventh Army, APO 46, c/o P.M., New York, may now be addressed: Office of the Chaplain, Military District of Washington, Washington 25, D. C.

### Resignations

The Rev. Clarence W. Sickles has given up the care of St. Peter's Church, Mount Arlington, N. J., and Christ Church, Stanhope, in order to devote full time to his work as vicar of St. James' Church, Hackettstown, N. J., and chaplain to Episcopal Church students at Centenary Junior College, Hackettstown.

### Changes of Address

Bishop Fenner of Kansas is vacationing in Massachusetts. Address: RFD, Vineyard Haven, Mass.

Bishop Sturtevant of Fond du Lac is vacationing in Canada. Address: Richard's Landing, Ont.

The Rev. Horace E. Clute, rector emeritus of St. George's Church, Brooklyn, formerly addressed in Philadelphia, may now be addressed at Box 12, Amityville, L. I., N. Y.

The Rev. Frederic Dietmar, retired priest of the diocese of Los Angeles, formerly addressed in Pasadena, Calif., may now be addressed at 80 Winthrop St., Brooklyn 25, N. Y.

The Rev. William A. Hio, formerly addressed in Tokyo, may now be addressed at Box 47, Naha CPO, Naha, Okinawa.

### Ordinations

#### Priests

Harrisburg — By Bishop Heistand: The Rev. Paul J. Griffith, on June 1st, at St. Stephen's Church, Mount Carmel, Pa., where he will be vicar; he will also serve Holy Trinity, Centralia; presenter, the Rev. Albert Head; preacher, the Rev. F. P. Davis.

Kentucky — By Bishop Marmion: The Rev. George H. Laib, on May 11th, at Trinity Church,

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# NOTICES

## MEMORIAL

**MALCOLM**—Of your charity pray for the repose of the soul of Rosetta Adelaide Malcolm, departed this life June 30, 1947. "Grant that she may go from strength to strength in the life of perfect service in thy heavenly kingdom." Memorial Mass at The Church of The Good Shepherd, Greenwood Lake, N. Y., June 30, 1955, at 9 A.M.

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# General Convention

(Continued from page 15)

an's Auxiliary. There are some 500 delegates to this meeting, five women from each diocese and missionary district plus one additional delegate from each diocese and missionary district having a racial minority group of a certain size. These will arrive in time to attend the great Opening Service of the General Convention in the Civic Auditorium on the evening of Sunday, September 4th. They are also especially invited to attend the Convention's Joint Sessions and its Mass Meetings on Home Missions, Overseas Missions, and Ecumenical Relations. The outstanding Woman's Auxiliary event will be the colorful United Thank Offering Presentation Service, to be held in the Civic Auditorium early on the morning of Thursday, September 8th. In this celebration of the Holy Communion, the Presiding Bishop is assisted by the Church's missionary bishops.

While the program for its Triennial Meeting is primarily educational and inspirational, the Woman's Auxiliary

must reserve time for specific business matters. First, it must adopt a budget for the distribution of its United Thank Offering. Secondly, it must elect members-at-large of its National Executive Board. Thirdly, it must send to the General Convention its nomination of four women to serve on the National Council for the ensuing triennium. The presiding officer will be Mrs. Theodor O. Wedel of Washington, D.C.

The General Convention of 1955 will be conducted on very simple lines, but centered in Iolani School, the church school for boys founded in 1862. The House of Bishops will meet in the Clergymen's Club, directly across the street from the Iolani campus. The House of Deputies will meet in the school's gymnasium. The Triennial Meeting of the Woman's Auxiliary will assemble in a new school chapel. The fact of meeting in one of the Church's missionary districts will make the 1955 gathering unique in the long history of the General Convention.

## CHANGES

Fulton; presenter, the Rev. W. B. Myll; preacher, the Rev. W. T. Stevenson; to be rector of St. Paul's Church, Hickman, Ky., in charge of churches at Fulton and Columbus.

By Bishop Marmion: The Rev. Courtenay L. Carpenter, on June 24th, at Christ Church, Elizabethtown, Ky., where he will be in charge; he will also serve Holy Trinity Mission, Brandenburg; presenter, the Very Rev. N. E. Wicker; preacher, the Rev. W. A. Clebsch.

Louisiana—By Bishop Noland, Suffragan: The Rev. Richard Wadsworth Wilson, on June 1st, at St. David's Church, Rayville, where he will be in charge; he will also serve the Church of the Redeemer, Oak Ridge; presenter, the Rev. E. F. Hayward; preacher, the Rev. R. C. Witcher.

By Bishop Noland, Suffragan: The Rev. James Eugene Marshall, on June 3d, at Grace Church, Monroe, La., where he will be curate; he will also be in charge of a new mission being formed in West Monroe; presenter, the Rev. J. M. Allin; preacher, the Rev. R. H. Manning.

Maryland—By Bishop Powell: The Rev. David C. Streett, II, on May 31st, at Emmanuel Church, Cumberland, Md.; presenter, the Rev. H. M. Richardson; preacher, the Rev. Dr. C. E. Berger; to be vicar of Holy Cross and St. Philip's Chapels, Cumberland.

Minnesota—By Bishop Kellogg, Coadjutor: The Rev. Winston Ferris Crum, on June 4th, at the Church of St. John the Evangelist, St. Paul, where the new priest will be curate; presenter, the Rev. L. R. Gillmet; preacher, the Rev. Dr. W. H. Nes.

Nebraska—By Bishop Brinker: The Rev. Richard F. Miles, on June 2d, at St. Peter's Church, Neligh, where he will be rector; he will also be in charge of churches at Albion and Creighton; presenter, the Rev. E. J. Secker; preacher, the Rev. M. D. McCallum.

Philippines—By Bishop Binsted: The Rev. Simeon Beling and the Rev. Lorenzo Garcia, on May 29th, at the Mission of St. Francis of Assisi, Upi, Cotabato, Mindanao, where they will be assistants; presenter of both candidates, the Rev. V. H. Strohsahl; preacher, the Rev. A. H. Richardson.

Rochester—By Bishop Stark: The Rev. James Dorsey Bashford Hubbs, on May 29th, at Christ Church, Rochester, N. Y., where he will be curate; presenter, the Rev. H. C. Whedon; preacher, the Rev. Dr. H. H. Hassinger.

### Deacons

Kentucky—By Bishop Clingman, retired Bishop

of Kentucky: Lester S. Gross, on June 5th, at St. Paul's Church, Louisville; presenter, preacher, the Rev. W. B. Gentleman; to be in charge of St. John's Mission, Louisville; address 1144 Clay Ave., Okolona, Ky.

By Bishop Marmion: Roy S. Turner, on June 12th, at St. James' Church, Pewee Valley, Ky.; presenter and preacher, the Rev. R. C. Board; to do supply work in the diocese of Kentucky during July and August; to begin work on September

## CLASSIFIED

### POSITIONS OFFERED (Con't.)

**WANTED:** Assistant Deacon or Priest, definite Prayer Book Churchman, send biography and references. Reply Box B-219, The Living Church, Milwaukee 2, Wis.

**CURATE.** Possible January 1 opening. Challenging position for deacon or priest interested in college work and assistant to priest in parish and mission duties. Write St. James' Church, Box 100, Bozeman, Montana.

**HELP WANTED:** Director of Religious Education for growing midwest suburban parish. Reply Box S-218, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

**ORGANIST-DIRECTOR,** 30 married, wishing Church position. Prefer West; Adult, Junior choirs. M. Sac. Mus. '54. 8 years an Episcopal Organist. References. State salary. Reply Box R-215, The Living Church, Milwaukee 2, Wis.

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### THE LIVING CHURCH



chaplain for Episcopal Church students at State College; address: 1729 Fairchild Manhattan, Kans.

**Island**—By Bishop DeWolfe: Daniel Crain on May 28th, at St. Andrew's Church, E. L. I.; to be assistant of St. Stephen's Port Washington, L. I., N. Y.

**Wisconsin**—By Bishop Crittenden of Erie, act- the Bishop of Minnesota: John S. Dilley, 19th, at Christ Church, Shaker Heights, C. D., Ohio; presenter, the Rev. Dr. D. M. preacher, the Very Rev. Dr. C. C. Roach.

**Hampshire**—By Bishop Hall: Merrill Orne on May 29th, at Grace Church, Man- presenter and preacher, the Rev. L. B. father of the ordinand; to be assistant of Margaret's Church, the Bronx, New York.

### Laymen

Thomas E. Lundy, who recently served as at of the Woman's Auxiliary of the dioc- Dallas, is now director of Christian edu- at the Church of the Incarnation, Dallas.

### Degrees Conferred

Rev. Gibson Bell, rector of All Saints' Wynnewood, Pa., was recently granted degree of doctor of divinity by Temple Uni- in Philadelphia.

Rev. Dr. Bell is one of a very few Episco- churchmen honored in this way by Temple University in the past 10 years, according to our ant.

### Milestones

Church of the Holy Nativity, Baltimore, ated the 50th anniversary of the ordination Rev. Hugh W. S. Powers on June 12th. church was founded by the Rev. Mr. Powers 1, at the request of Bishop Murray. A house and the present beautiful Gothic were built and the debt completely paid

The Rev. Mr. Powers served as rector until he retired in 1950, becoming rector emeritus. The Rev. Francis Lynch is now rector.

### Church Army

The first service for the commissioning of a Church Army officer to be held in the diocese of Western North Carolina took place on May 22d at St. James' Church, Lenoir.

Dale Mekeel, who has been teacher and lay chaplain at the Patterson School for Boys near Lenoir, was commissioned captain in the Church Army by Bishop Henry of Western North Carolina, acting for the Presiding Bishop. The Rev. Boston M. Lackey, rector of St. James' Church, Lenoir, and Captain Robert Jones, national direc- tor of the Church Army, took part in the service.

### Diocesan Positions

Lieut. Comdr. E. Holcombe Palmer, retired, U.S. Navy, has been elected executive secretary of the department of Christian stewardship of the diocese of Virginia.

### Living Church Correspondents

Mrs. A. B. Kinsolving, II, wife of the Bishop of Arizona, is now correspondent for that mis- sionary district. Address: 100 W. Roosevelt Dr., Phoenix.

The Rev. E. L. Malone, Jr., rector of All Saints' Church, St. Thomas, V. I., is now cor- respondent for the missionary district of the Virgin Islands. Address: Box 689, St. Thomas, V. I.

The Rev. Robert L. Stevenson, who recently became editor of the *Desert Churchman*, monthly paper of the missionary district of Nevada, is now also correspondent for that district. Address: Box 1590, Reno, Nev.

The *Desert Churchman* was founded by Bishop Jenkins, who died on May 28th [L. C., June 12th].

### Save the Children Federation

Previously acknowledged .....	\$1,830.75
Mrs. M. Rose MacArkill .....	60.00
Kedra Greaves .....	5.00
	<b>\$1,895.75</b>

### Korean Children

Previously acknowledged .....	\$ 214.00
Rev. and Mrs. John R. Wellwood ....	5.00
	<b>\$ 219.00</b>

### Cathedral Boarding School for Boys, Lebombo

Previously acknowledged .....	\$ 52.00
Anonymous .....	10.00
E. F. Diggs .....	10.00
	<b>\$ 72.00</b>

### St. Peter's Church, Lusaka

Previously acknowledged .....	\$ 60.00
Eugene Drought .....	5.00
	<b>\$ 65.00</b>

### The Living Church Development Program

Previously acknowledged .....	\$10,249.97
S. F. B., Seattle .....	25.00
Mrs. S. E., Chestnut Hill .....	10.00
\$5 each from: S.M.G., Topeka; St. Paul's Church Home, New Haven; A. G. M., Live Oak .....	15.00
M. E. T., Cincinnati .....	3.00
E. T. W., Kansas City .....	2.50
	<b>\$10,305.47</b>



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## ATTEND SUMMER CHURCH SERVICES

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#### LOS ANGELES, CALIF.

**MARY OF THE ANGELS** 4510 Finley Ave.  
James Jordan, r; Rev. Neal Dodd, r-em;  
Eugene Stech, c  
Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;  
it 4:30 & 7:30

#### SAN FRANCISCO, CALIF.

**ST. CHRIST THE KING**  
Weston H. Gillett; 261 Fell St. nr. Gough  
Francis Kane McNaul, Jr.  
Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

#### DENVER, COLO.

**MARY'S** 2290 So. Clayton  
Mass 7:30, 9, EP & B 8; Daily: As anno;  
at 7:45-9:15

#### BRIDGEPORT, CONN.

**ST. GEORGE'S** Clinton & Beechwood Aves.  
Rev. Delmar S. Markle, r  
Sun Eu 8; 10 (Choral); 11:30  
Church open 24 hours everyday.

#### WATERBURY, CONN.

**TRINITY** Rev. Roger B. T. Anderson  
25 Prospect Street  
Sun H Eu 8 & 10; Daily as anno

#### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

#### WASHINGTON, D. C. (Cont.)

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book day 7 & 12 Noon; C Sat 5-6

#### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley  
Sun 8, 9:30, & 11; HC Daily; C by appt

#### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Sat 4:30-5:30

#### MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 10; and Daily. C Sat 5-6 & 7-8

#### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7

#### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other days 7:30; Ev B Sun 8; C Sat 5

(Continued on page 32)



# THE EPISCOPAL CHURCH WELCOMES YOU



## EVERYWHERE

(SEE LIST BELOW)

(Continued from page 31)

### CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Barrow, Canon Precentor  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 7:30, 9, 11 HC; Weekdays as announced

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### SOUTH BEND, INDIANA

**ST. JAMES'** 117 N. Lafayette Blvd.  
Rev. William Paul Barnds, D.D.  
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7; C Sat 11-noon & by appt

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

### OAKLAND, MD.

**ST. MATTHEW'S**  
8 HC, 11 HC 1 S, 11 MP other S; 10 HC Saints' & HD

### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (sung), 11 MP & HC with Hymns; Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

### MARBLEHEAD, MASS.

**ST. MICHAEL'S** Summer St. at Washington  
Rev. David W. Norton, Jr., r  
Sun 8 & 11

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon, Wed, Sat & HD 9; C Sat 1-3, 7-8

### KANSAS CITY, MO.

**ST. MARY'S** 13th and Holmes  
Rev. C. T. Cooper, r  
Sun Masses: 7:30, 9, 11

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

### ST. LOUIS, MO.

**TRINITY** Euclid and Washington Ave.  
Rev. A. E. Walmsley, r  
Sun 7, 9; Tues 6:45; Thurs 10; C Sat 5-6

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### SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c  
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30 ex Fri 9:30

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues, Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11, Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C 7:30-8:30

### GREENWOOD LAKE, N. Y.

**GOOD SHEPHERD** Rev. Harry Brooks Malcolm, r  
"In the heart of the beautiful Ramapo Mts."  
Sun: Mass 8, 9:45, MP & Ser 11; The occasional Sacraments by appt

### NEW YORK CITY

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th and Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4; Wkds HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 9, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st Street  
Rev. Irving S. Pollard, Minister in Charge  
8 & 9:30 HC, 11 Morning Service and Ser; Week-day HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 6. Church open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30; Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 HC, Thurs 11, HD 12:10

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

### NEW YORK, N. Y. (Cont.)

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer M.  
292 Henry St. (at Scammell)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), E.  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7  
Daily 8, 5:30; Thurs & HD 10

### POUGHKEEPSIE, N. Y.

**CHRIST CHURCH**  
Rev. Robert E. Terwilliger, Ph.D., r;  
Rev. Charles G. Newberry, c  
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st  
11 HC 1st & 3rd MP 2nd & 4th

### UTICA, N. Y.

**GRACE** 193 Genesee  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; 10; Fri 7:30; HD 12:10; Daily Int 12:10

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th  
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 2  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat

**ST. PETER'S** Third and Pines  
Founded 1761  
Rev. F. B. Rhein, r; Rev. E. C. Sandford, c  
HC 9; MP & Ser 11

### PITTSBURGH, PA.

**ASCENSION** 4729 Ellsworth  
Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith  
Sun HC 8, 9:30, 11; Weekdays: HC Mon & 2  
Tues 10 HC & Spiritual Healing; Wed 1  
Thurs 7; Sat 10

### COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Broad  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 11  
EP 5:45; C 6 & by appt

### BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S.  
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, H  
HD & Fri MP 8:40, HC 9

### BELLINGHAM, WASH.

**ST. PAUL'S** Rev. W. Robert Wel  
Sun (Summer Schedule) 8 & 10; Thurs  
HD 7:30

### SPOKANE, WASH.

**ST. JOHN'S CATHEDRAL** Grand Blvd. & Sullivan  
Very Rev. Frederick W. Kates, dean; John  
Moulton, Harry J. Haydis, H. Douglas S.  
canons  
Sun 8, 9:30, 11; Ch S 9:30 all year, also c  
Sept. thru May; HC Wed 10, Thurs 7:30, H

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily as anno

### VANCOUVER, CANADA

**ST. JAMES'** Gore Ave. & E. Corn  
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; D  
HC 7:30, Thurs 9:30; C Sat 5 & 7

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